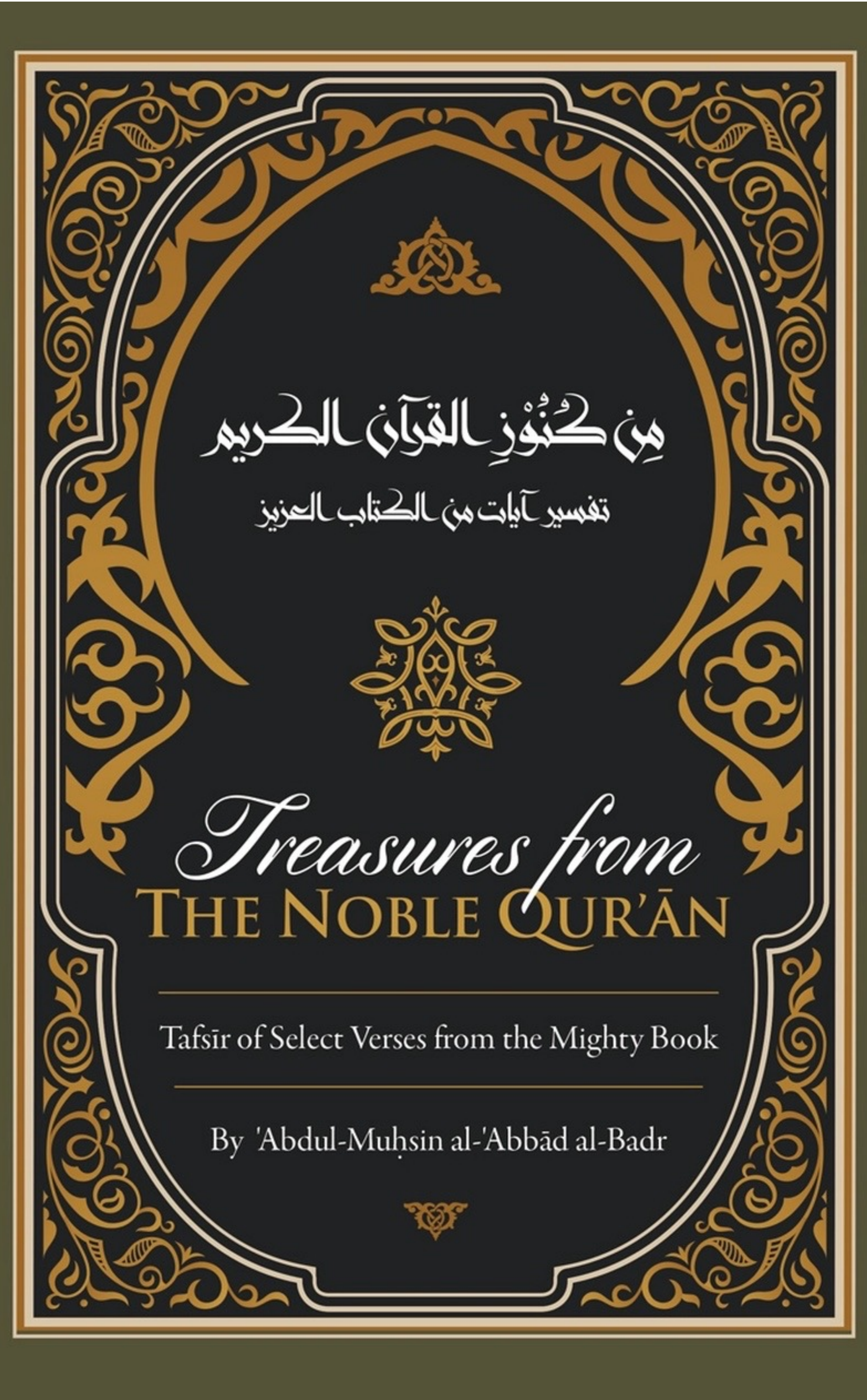

مِن كُنُوزِ القرآن الكريم
تفسير آيات من الكتاب العزيز
Treasures from
The Noble Qur'ān
Tafsīr of Select Verses from the Mighty Book
By 'Abdul-Muḥsin al-'Abbād al-Badr



Treasures from THE NOBLE QUR'ĀN

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Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَيْ	ay	ـَوْ	aw		

Glyphs

ﷺ *Ṣallāllāhu 'alayhi wa sallam* (May Allāh's praise & salutations be upon him)

'Alayhis-salām (Peace be upon him)

Raḍiyallāhu 'anhu (May Allāh be pleased with him)

Raḍiyallāhu 'anhum (May Allāh be pleased with them)

Raḍiyallāhu 'anhā (May Allāh be pleased with her)

Raḥimahullāh (May Allāh have mercy on him)

Contents

Introduction

All praises and thanks belong to Allāh, Who has sent down to His slave the Book and has not placed therein any crookedness. I bear witness that nothing has the right to be worshiped except Allāh alone, without partners. He completed for the Muslims their religion, and He has not placed any hardship upon them. And I bear witness that Muḥammad is His slave and His Messenger, the most complete person in terms of faith, the best of them in character, and the most superior of them in intellect. O Allāh, exalt his rank, and send peace and blessings upon him and upon his good, pure family and noble, blessed Companions, the flag bearers of guidance and radiant lamps. And likewise, upon those who came after them adhering to the methodology they were upon.

As to what follows:

The following is an explanation of some verses from the Mighty Book of Allāh. I wrote it because, while reciting the Noble Qur'ān, I pass by some verses and some of the treasures therein come to mind; thus, I wanted to illustrate those treasures. This goal was achieved—and all praises belong to Allāh—with the writing of this book; and while editing the book, I thought to write concerning some other verses as well.

This book contains speech on verses from chapters in the Qur'ān—all of the *suwar* which appear before al-Mufaṣṣal[1]. Most of the verses

[1] **Translator's note:** Al-Ḥāfiẓ Ibn Ḥajar رحمه الله said, "Al-Mufaṣṣal starts with Sūrah Qāf and goes to the end of the Qur'ān, according to the sound opinion. It is called *mufaṣṣal* because there are many breaks between the *suwar*, where the *basmalah* appears, according to the correct opinion." (*Fat'ḥ al-Bārī* 2/295. See also *Fat'ḥ al-Bārī* 9/43.)

cover one topic in that particular *sūrah,* and sometimes more than one topic is discussed in that *sūrah.* As for al-Mufaṣṣal—which begins with Sūrah Qāf—the topics cover a range of 15 various subjects. I derived benefit in what I wrote from the books of *tafsīr* by Ibn Jarīr, al-Qurṭubī, Ibn Kathīr, ash-Shawkānī, and ash-Shinqīṭī (may Allāh have mercy upon them).

I ask Allāh the Exalted to bring about benefit by way of this book, and to grant me and all the Muslims success to a praiseworthy ending in this life and the next. May Allāh exalt the rank of and send peace and blessings upon our Prophet Muḥammad and upon his family and Companions.

Sūrah al-Fātiḥah

Verses 1–2

﴿ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝١ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝٢ ﴾

In the name of Allāh, the Most Beneficent, the Most Merciful. All the praises and thanks belong to Allāh, the Lord of all that exists.

[Sūrah al-Fātiḥah 1:1-2]

Explanation

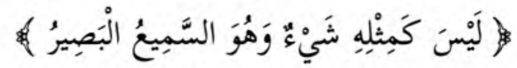
Sūrah al-Fātiḥah is the greatest chapter in the Qur'ān, based upon the *ḥadīth* of Abū Sa'īd bin al-Mu'alā[1] collected by al-Bukhārī. It contains the three categories of *tawḥīd*: *tawḥīd* of lordship, *tawḥīd* of divinity, and *tawḥīd* of names and attributes.

Tawḥīd of lordship is *tawḥīd* of Allāh's actions, like creation, provision, giving life, causing death, and other than that from His actions. This means that Allāh is alone in all of His actions; He has no partners in creating the creation, giving them life, or causing their death.

[1] **Translator's note:** Narrated from Abū Sa'īd al-Mu'alā ﷺ that the Messenger of Allāh ﷺ said to him, "I will surely teach you a *sūrah* that is the greatest *sūrah* in the Qur'ān…" Then he said, "'All the praises and thanks be to Allāh, the Lord of all that exists...' It is the seven oft-repeated verses and the Glorious Qur'ān that I have been given." (*Ṣaḥīḥ al-Bukhārī* 4474)

Tawḥīd of divinity is *tawḥīd* by the actions of the slaves, like supplication, fear, hope, reliance, seeking refuge, seeking rain, sacrificing, and other than that from the actions of the slaves. Allāh has imposed on His slaves that they make all worship sincerely for Him alone. The creation is not permitted to associate any partners with Allāh in their worship. Just as there is no Creator except Allāh, no one who gives life except Allāh, and no one who causes death except Allāh, then likewise, there is no true object of worship except Allāh.

Tawḥīd of names and attributes is to affirm the names and attributes that Allāh has affirmed for Himself or that have been affirmed by His Messenger ﷺ, without distortion, misinterpretation, or negation, and without saying how or making a likeness or example for Allāh. As Allāh the Exalted said:



There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

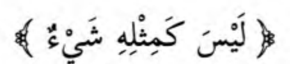
This noble verse is clear proof for the methodology of Ahlus-Sunnah wal-Jamā'ah concerning Allāh's attributes. This methodology is to affirm His attributes while believing He is above all shortcomings, no matter how small or insignificant. In the statement of Allāh the Exalted:

﴿ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

And He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

There is affirmation for the names "the All-Hearer, the All-Seer," which is proof for the attributes of hearing and seeing for Allāh. And in His statement:



There is nothing like unto Him

[Sūrah ash-Shūrā 42:11]

In this statement, Allāh is above resembling His creation in their attributes. Thus, Allāh the Exalted has hearing which is not similar to the hearing of the creation, and He has sight which is not similar to the sight of the creation.

Rather, the first verse of this great *sūrah* contains all three categories of *tawḥīd*. *Tawḥīd* of divinity is proven in His statement:

﴿ الْحَمْدُ لِلَّهِ ﴾

All the praises and thanks belong to Allāh...

[Sūrah al-Fātiḥah 1:2]

This is because the slave ascribing all the praise to his Lord is worship of his Lord and praising Him. And this is from the actions of the slaves.

As for *tawḥīd* of lordship, it is found in His statement:

﴿ رَبِّ الْعَالَمِينَ ﴾

...Lord of all that exists.

[Sūrah al-Fātiḥah 1:2]

Allāh the Exalted is the Lord of everything, and its Creator and Owner, as Allāh the Exalted said:

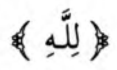
﴿ أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝٢١ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ۝٢٢ ﴾

O mankind! Worship your Lord, Who created you and those who were before you so that you may become pious; the one Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought

forth therewith fruits as a provision for you. Then do not set up rivals with Allāh (in worship) while you know (that He alone has the right to be worshiped).

[Sūrah al-Baqarah 2:21-22]

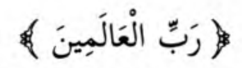
As for *tawḥīd* of names and attributes, it is contained in this verse by way of two names from the names of Allāh: His name "Allāh" found in His statement:



...to Allāh...

[Sūrah al-Fātiḥah 1:2]

And His name "the Lord" found in His statement:



...Lord of all that exists.

[Sūrah al-Fātiḥah 1:2]

In this verse, the name "Lord" appears attached to a noun after it; this name is mentioned in Sūrah Yā-Sīn alone, not connected to a noun after it in His statement:

﴿ سَلَامٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴾

(It will be said to them), "Peace be on you," a word from a Lord (Allāh) most merciful.

[Sūrah Yā-Sīn 36:58]

The *'ālamīn* ("all that exists") is everything other than Allāh. Allāh, in His essence with His names and attributes, is the Creator, and everything other than Him is created. Allāh said concerning Mūsā and Pharaoh:

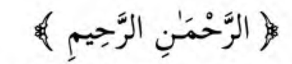
﴿ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾ ﴾

Pharaoh said, "And what is the Lord of all that

exists?" Mūsā said, "Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."

[Sūrah ash-Shu'arā' 26:23-24]

Verse 3



The Most Beneficent, the Most Merciful.

[Sūrah al-Fātiḥah 1:3]

Explanation

These are two of Allāh's names indicating the attribute of mercy for Allāh. The name "ar-Raḥmān" is a name which is not applied to anyone other than Allāh, while the name "ar-Raḥīm" appears in the Qur'ān applied to Allāh and other than Allāh as well. Allāh said concerning His Prophet Muḥammad ﷺ:

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾

Verily, there has come unto you a messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you; for the believers, (he is) full of pity, kind and merciful.

[Sūrah at-Tawbah 9:128]

Ibn Kathīr said in his explanation of the statement "In the name of Allāh, the Most Beneficent, the Most Merciful," which appears in the beginning of Sūrah al-Fātiḥah: "There are some names of Allāh the Exalted which can be used for other than Him, and there are some names which no one but Allāh can be called, like the names

ar-Raḥmān, the Creator, the Provider, and names similar to this."

Verse 4

﴿ مَالِكِ يَوْمِ الدِّينِ ﴾

The Owner of the Day of Recompense.

[Sūrah al-Fātiḥah 1:4]

Explanation

This indicates *tawḥīd* of lordship. Allāh is the Lord of everything and its Owner. To Him belongs the dominion of the heavens and the earth and everything between them. He is the Owner of this world and the Hereafter. Allāh the Exalted said:

﴿ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.

[Sūrah al-Mā'idah 5:120]

And He said:

﴿ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

Blessed is He in Whose Hand is the dominion, and He is able to do all things.

[Sūrah al-Mulk 67:1]

﴿ قُلْ مَن بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ

﴿ تُسْحَرُونَ ﴿٨٩﴾ ﴾

Say: "In whose hand is the realm of all things—and He protects while none can protect against Him—if you should know?" They will say, "(All that belongs) to Allāh." Say: "How then are you deceived and turn away from the truth?"

[Sūrah al-Mu'minūn 23:88-89]

The Day of Recompense is the day of reward and reckoning. The reason He states that He is the Owner of the Day of Recompense, even though He is the Owner of this world and the Hereafter, is because on that day, all the creation will submit to the Lord of all that exists, in contrast to what occurs in this world. In this world, there are those who transgress and are arrogant. In this world, you find those who say:

﴿ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴾

"I am your Lord Most High."[2]

[Sūrah an-Nāzi'āt 79:24]

And those who say:

﴿ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِي ﴾

"O chiefs! I know not that you have a god other than me."[3]

[Sūrah al-Qaṣaṣ 28:38]

Verse 5

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

You (alone) we worship, and you (alone) we ask for

---

[2] **Translator's note:** This was the statement of Pharaoh.

[3] **Translator's note:** This was the statement of Pharaoh.

help.

[Sūrah al-Fātiḥah 1:5]

Explanation

This signifies *tawḥīd* of divinity. The object precedes the verbs to show restriction. Thus, worship is not for anyone other than Allāh, and help in those matters which only Allāh can do is sought only from Allāh. The first sentence shows that the Muslim performs his acts of worship sincerely for the Face of Allāh in accordance with the Sunnah of the Messenger of Allāh ﷺ. The second sentence shows that the Muslim only seeks help in his worldly affairs and the affairs of the Hereafter from Allāh the Exalted.

Verses 6–7

﴿ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝٧ ﴾

Guide us to the Straight Path.

[Sūrah al-Fātiḥah 1:6-7]

Explanation

"Guide us to the Straight Path"—This signifies *tawḥīd* of divinity; this is a supplication, and supplication (*du'ā'*) is a form of worship. Allāh the Exalted said:

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

And the *masājid* are for Allāh (alone), so invoke not anyone along with Allāh.

[Sūrah al-Jinn 72:18]

This supplication contains the greatest desire of the slave: guidance to the Straight Path, the path that, if adhered to, will remove the person from darkness and bring them to the light. And they will prosper with joy and contentment in this life and the Hereafter. The slave's need for guidance is greater than his need for food and drink, because food and drink extend his temporal life while guidance to the Straight Path increases his everlasting eternal life.

This supplication includes seeking firmness upon the guidance one has received and seeking additional guidance. Allāh the Exalted said:

﴿ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴾

While as for those who accept guidance, He increases their guidance and bestows on them their piety.

[Sūrah Muḥammad 47:17]

And He said about the Companions of the Cave:

﴿ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴾

Truly! They were young men who believed in their Lord (Allāh), and We increased them in guidance.

[Sūrah al-Kahf 18:13]

And He said:

﴿ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ﴾

And Allāh increases in guidance those who were guided.

[Sūrah Maryam 19:76]

Following the Straight Path means to adhere to the path of those whom Allāh has favored from the prophets, truthful, martyrs, and righteous. They are those who combined knowledge with action. Thus, the slave asks his Lord for guidance to the Straight Path with which Allāh blessed His messengers and allies. And he asks Him to make him far away from the path of His enemies—those who have knowledge but do not act accordingly. And they are the Jews,

upon whom is the anger of Allāh. And likewise, those who worship Allāh upon ignorance and misguidance, and they are the misguided Christians.

The *ḥadīth* which proves that those whom Allāh's anger is upon are the Jews and those who are misguided are the Christians, is the *ḥadīth* collected by at-Tirmidhī (2954) and other than him.[4] Shaykh al-Albānī collects this narration in his *Collection of Authentic Narrations* (3263); here you will find the names of some of the scholars who have mentioned the authenticity of this *ḥadīth*.

Ibn Kathīr mentioned in his *tafsīr* of the statement of Allāh the Exalted:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ ﴾

O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the path of Allāh.

[Sūrah at-Tawbah 9:34]

"Sufyān bin 'Uyaynah said, 'Those who become corrupted from our scholars resemble the Jews, and those who become corrupted from our worshipers resemble the Christians.'"

Shaykh Muḥammad Amīn ash-Shinqīṭī رحمه الله said in his book *Aḍwā' al-Bayān* (53/1): "The Jews and Christians: although they are both astray and they both have the wrath of Allāh upon them, the wrath is specifically upon the Jews, although the Christians share this with them. This is because the Jews know the truth [yet] they deny it, and they purposely implement falsehood. Thus, the wrath is more specific to their attributes. The Christians are ignorant and don't know the truth, so misguidance is more specific to their attributes."

[4] **Translator's note:** 'Adiyy bin Ḥātim said, "The Prophet ﷺ said, 'The Jews are those whom Allāh's wrath is upon, and the Christians are those who have strayed.'" (Graded as *ḥasan*.)

This clarifies that the following statement refers to the Jews:

﴿ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ ﴾

Not (the way) of those who earned Your anger...

[Sūrah al-Fātiḥah 1:7]

Allāh said about the Jews:

﴿ فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ ﴾

So they have drawn on themselves wrath upon wrath.

[Sūrah al-Baqarah 2:90]

He also said about them:

﴿ قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ اللَّهِ ۚ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۚ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴾

Say (O Muḥammad): "Shall I inform you of something worse than that, regarding the recompense from Allāh: those (Jews) who incurred the curse of Allāh and His wrath, those of whom (some) He transformed into monkeys and pigs, those who worshiped *ṭāghūt* (false deities); such are worse in rank, and far more astray from the right path."

[Sūrah al-Mā'idah 5:60]

And He said:

﴿ إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ ﴾

Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We

recompense those who invent lies.

[Sūrah al-A'rāf 7:152]

And He clarified that the following verse refers to the Christians:

﴿ وَلَا الضَّالِّينَ ﴾

...nor of those who went astray.

[Sūrah al-Fātiḥah 1:7]

He said about the Christians:

﴿ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَن سَوَاءِ السَّبِيلِ ﴾

And do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the path.

[Sūrah al-Mā'idah 5:77]

What has preceded clarifies that Sūrah al-Fātiḥah contains more than the three categories of *tawḥīd—tawḥīd* of lordship, *tawḥīd* of divinity, and *tawḥīd* of names and attributes. Some scholars categorize *tawḥīd* into two categories: *tawḥīd* of information and affirmation, and this contains *tawḥīd* of lordship and names and attributes; and *tawḥīd* of seeking and objective, and this is *tawḥīd* of divinity. There is no contradiction between the two different classifications of *tawḥīd*. Ibn Abil-'Izz said in *The Explanation of al-'Aqīdah aṭ-Ṭaḥāwiyyah*[5]: "The *tawḥīd* which the messengers of Allāh called to, that which was sent down in the Books, is of two categories: *tawḥīd* of information and affirmation, and *tawḥīd* of seeking and objective."

The first category is affirming the reality of the essence of the Lord the Exalted, His attributes, His actions, and His names. And He has no likeness or similitude in any of that, as He has said about Himself

[5] Pp. 42-43

and as His Messenger said about Him. The Qur'ān has clearly stated this with complete clarity, as is found in the first part of Sūrah al-Ḥadīd, Sūrah Ṭā-Hā, the end of Sūrah al-Ḥashr, the beginning of Sūrah as-Sajdah, the beginning of Sūrah Āli 'Imrān, all of Sūrah al-Ikhlāṣ, and other than that.

The second category is *tawḥīd* of seeking and objective (*tawḥīd* of worship), like what is contained in Sūrah al-Kāfirūn and His statement:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾

Say (O Muḥammad): "O People of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh." Then, if they turn away, say: "Bear witness that we are Muslims."

[Sūrah Āli 'Imrān 3:64]

And the beginning of Sūrah az-Zumar:

﴿ إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ﴾

Indeed, We have sent down to you the Book, [O Muḥammad], in truth. So worship Allāh, [being] sincere to Him in religion.

[Sūrah az-Zumar 39:2]

Likewise, this category of *tawḥīd* is found in the end of Sūrah az-Zumar, the beginning, middle, and end of Sūrah Yūnus, the beginning and end of Sūrah al-A'rāf, and various verses in Sūrah al-An'ām.

Most of the *suwar* in the Qur'ān contain all the categories of *tawḥīd*; rather, all the *suwar* in the Qur'ān contain them. The Qur'ān either mentions information about Allāh, His names, attributes, and actions—and this is *tawḥīd* of knowledge and information (*tawḥīd* of lordship and names and attributes)—or it calls to the worship of Allāh alone without partners and the prohibition of worshiping anything other than Him, and this is *tawḥīd* of seeking and objective (*tawḥīd* of worship).

The Qur'ān contains commands and prohibitions in order for the slaves to adhere to the obedience of Allāh, and that is from the rights of *tawḥīd* and its perfection. It contains information of His honoring the people of *tawḥīd*—how He treated them in this life and honors them in the Hereafter. This is the reward of *tawḥīd*. It has information about the people of *shirk*, and how He dealt with them in this life and the punishment for them in the Hereafter. This is the recompense for those who abandon *tawḥīd*. Therefore, all of the Qur'ān contains *tawḥīd*, its rights and its rewards, and the position of *shirk*, its people, and their recompense.

"All the praises and thanks belong to Allāh, the Lord of all that exists" is *tawḥīd*.

"The Most Beneficent, the Most Merciful" is *tawḥīd*.

"The Owner of the Day of Recompense" is *tawḥīd*.

"You (alone) we worship, and you (alone) we ask for help" is *tawḥīd*.

"Guide us to the Straight Path; the path..." is *tawḥīd* which comprises of asking for guidance to the path of the people of *tawḥīd*, those whom Allāh has favored.

"Not (the path) of those who earned Your anger, nor of those who went astray"—These are those who abandoned *tawḥīd*.

Due to the great status of Sūrah al-Fātiḥah and what it contains of *tawḥīd* of Allāh in His lordship, His divinity, His names and attributes, and seeking guidance to the Straight Path—which the Muslim

needs more than any other need he has, and its necessity is greater than any necessity he has—for this reason, it is prescribed to recite it in every *rak'ah* of prayer.

The Messenger of Allāh ﷺ said:

لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ.

There is no prayer for the one who does not recite the opening of the Book.[6]

The Prophet ﷺ said:

من صلى صلاة لم يقرأ فيها بأم القرآن فهي خداج - ثلاثا - غير تمام، فقيل لأبي هريرة: إنا نكون وراء الإمام؟ فقال: اقرأ بها في نفسك فإني سمعت رسول الله صلى الله عليه وسلم يقول: قال الله تعالى: قسمت الصلاة بيني وبين عبدي نصفين ولعبدي ما سأل، فإذا قال العبد {الحمد لله رب العالمين}: قال الله تعالى: حمدني عبدي، وإذا قال {الرحمن الرحيم}: قال الله تعالى: أثنى عليَّ عبدي، وإذا قال {مالك يوم الدين}: قال: مجَّدني عبدي – وقال مرة: فوَّض إليَّ عبدي - فإذا قال {إياك نعبد وإياك نستعين}: قال: هذا بيني وبين عبدي ولعبدي ما سأل، فإذا قال {اهدنا الصراط المستقيم. صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين} قال: هذا لعبدي ولعبدي ما سأل.

"Whoever offers a prayer in which he does not recite Umm al-Kitāb (al-Fātiḥah), it is defective"—and he said it three times. It was said to Abū Hurayrah, "(What if) we are behind the *imām*?" He said, "Recite it to yourself, for I heard the Messenger of Allāh ﷺ say, 'Allāh said, "I have divided prayer between Myself and My slave into two halves, and My slave shall have what he has asked for. When the slave says, 'All the praises and thanks be to Allāh, the Lord of all that exists,' Allāh says, 'My slave has praised Me.' And when he says, 'The Most Beneficent, the Most Merciful,' Allāh says, 'My

[6] *Ṣaḥīḥ al-Bukhārī* 756; *Ṣaḥīḥ Muslim* 393

slave has extolled Me.' And when he says, 'The Owner of the Day of Recompense,' Allāh says, 'My slave has glorified Me'—and on one occasion, He said, 'My slave has submitted to My power.' And when he says, 'You (alone) we worship, and You (alone) we ask for help,' He says, 'This is between Me and My slave, and My slave shall have what he is asking for.' And when he says, 'Guide us to the Straight Way. The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray,' He says, 'This is for My slave, and My slave shall have what he has asked for.'"'"[7]

The meaning of the statement of Allāh in this Ḥadīth Qudsī: "And when he says, 'You (alone) we worship, and You (alone) we ask for help,' He says, 'This is between Me and My slave, and My slave shall have what he is asking for.'" The first sentence, "You (alone) we worship," contains worship, and this belongs to Allāh. The second sentence contains the slave requesting aid from Allāh, and Allāh favors him by granting his request.

Our Shaykh Muḥammad Amīn ash-Shinqīṭī used Sūrah al-Fātiḥah to prove the validity of Abū Bakr's rule ﷺ. He said in his book *Aḍwā' al-Bayān*: "From these verses, we extract the validity of Abū Bakr aṣ-Ṣiddīq's rule ﷺ, because he is included amongst those Allāh commanded us with in the seven oft-repeated verses in the Great Qur'ān (meaning al-Fātiḥah). This is because we ask Him to guide us to their path, so this proves that their path is the Straight Path. This is in His statement: 'Guide us to the Straight Way; the way of those on whom You have bestowed Your grace.' And from those whom Allāh has bestowed His grace upon are the truthful, and it has been clarified to us that Abū Bakr ﷺ is from the truthful. So it is clear that he is from those upon whom Allāh has bestowed His grace, those to whose path Allāh has commanded us to ask Him for guidance. So there remains no doubt that Abū Bakr is upon the Straight Path, and his rule is valid."[8]

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[7] *Ṣaḥīḥ Muslim* 395

[8] *Aḍwā' al-Bayān* 51/1

Sūrah al-Baqarah

Verse 1



Alif-lām-mīm

[Sūrah al-Baqarah 2:1]

Explanation

Allāh opens 29 *suwar* from the Qur'ān—the first of them being Sūrah al-Baqarah—with the disconnected letters (*al-ḥurūf al-muqaṭṭa'āt*). Concerning these letters, I mention the following points:

The disconnected letters which appear in the beginning of the *suwar* are: *ṣād* (ص), *lām* (ل), *hā* (ه), *sīn* (س), *ḥā* (ح), *yā* (ي), *rā* (ر), *alif* (ا), *mīm* (م), *nūn* (ن), *qāf* (ق), *ṭā* (ط), *'ayn* (ع), and *kāf* (ك).

These are 14 letters. All of these letters are combined in one statement (for ease of memorization): "صِلْهُ سُحَيرا مَن قطَعَك" or "نصٌّ حكيم قاطع له سر"[1].

The letter which is mentioned the least is *kāf* (ك); it only appears once in Sūrah Maryam. The letter which appears the most is *mīm* (م); it appears in 17 places.

[1] **Translator's note:** These sentences are comprised of all the disconnected letters which appear at the beginning of various chapters of the Qur'ān. Their only purpose is to make it easier to memorize the letters, so translating these sentences is of no consequence.

These disconnected letters are divided into five categories:

1) Single letters: These letters are *ṣād* (ص), *qāf* (ق), and *nūn* (ن).

2) Two letters: These letters are *ṭā hā* (طه), *ṭā sīn* (طس), *yā sīn* (يس), and *ḥā mīm* (حم).

3) Three letters: *alif lām mīm* (الم), *alif lām rā* (الر), and *ṭā sīn mīm* (طسم).

4) Four letters: *alif lām mīm ṣād* (المص) and *alif lām mīm rā* (المر).

5) Five letters: *kāf hā yā 'ayn ṣād* (كهيعص) and *ḥā mīm 'ayn sīn qāf* (حم عسق).

It is well known among many of the scholars concerning the meaning of these letters that they say: "Allāh knows best the intent of these letters." There is a reference to the Qur'ān[2] in all but four of these *suwar* that start with these disconnected letters; these four are Maryam, al-'Ankabūt, ar-Rūm, and al-Qalam. In these chapters, the Qur'ān is referenced at the end of Sūrah Maryam, ar-Rūm, and al-Qalam, and in the middle of Sūrah al-'Ankabūt.

It's understood that this alludes to the miracle of the Qur'ān. This is because the Qur'ān is comprised of the same letters used by the people in their speech, but despite this, they are not able to use these letters to produce any speech similar to the Qur'ān.

Ibn Kathīr said in his *tafsīr* of Sūrah al-Baqarah: "Some scholars say that these letters are mentioned in the beginning of the *sūrah* to clarify the miracle of the Qur'ān, and to show that the creation is incapable of producing anything similar to it, despite the fact that the Qur'ān is comprised of the same letters they speak with. This was mentioned by ar-Rāzī in his *tafsīr*, narrated from al-Mubarrid[3] and

[2] **Translator's note:** For example: The statement of Allāh the Exalted, "*Alif-lām-mīm.* This is the Book about which there is no doubt" (Sūrah al-Baqarah); and the statement of Allāh the Exalted, "*Qāf.* By the Glorious Qur'ān" (Sūrah Qāf).

[3] **Translator's note:** He is Abūl-'Abbās Muḥammad bin Yazīd al-Azdī, born in 210 AH.

a group of other scholars. Al-Qurṭubī narrated this viewpoint from al-Farrā'[4] and Quṭrub[5]. Az-Zamakhsharī agreed with this viewpoint in his book *Al-Kash'shāf*.[6] This was also the viewpoint of the Imām and scholar Abul-'Abbās Ibn Taymiyyah and our Shaykh al-Ḥāfiẓ Abul-Ḥajjāj al-Mizzī[7]; he narrated this to me from Ibn Taymiyyah."

Ibn Kathīr continued, saying: "For this reason, every *sūrah* that opens with these letters will certainly mention the triumph of the Qur'ān and clarify its miracle and greatness. This is known by investigation and study. This occurs in 29 *suwar*. For this reason, Allāh the Exalted said:

﴿ الم ۝١ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۝٢ ﴾

***Alif-lām-mīm*. This is the Book about which there is no doubt.**

[Sūrah al-Baqarah 2:1-2]

"Likewise, there are other verses proving the correctness of this viewpoint of the aforementioned scholars, for those who study this matter carefully. And Allāh knows best."

Verse 2

﴿ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ﴾

This is the Book about which there is no doubt...

[Sūrah al-Baqarah 2:2]

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[4] **Translator's note:** He is Abū Zakariyyā al-Farrā', born in 144 AH.

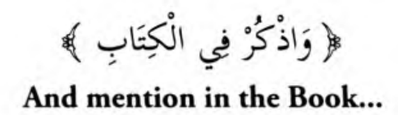
[5] **Translator's note:** He is Abū 'Alī Muḥammad, who died in 206 AH.

[6] **Translator's note:** Ibn Taymiyyah said, "As for az-Zamakhsharī, his *tafsīr* is loaded with innovation upon the methodology of the Mu'tazilah…" (*Collection of Fatāwā* 13/386-387)

[7] **Translator's note:** He is Jamal ad-Dīn Abil-Ḥajjāj Yūsuf bin 'Abdir-Raḥmān al-Mizzī, born in 654 AH.

Explanation

"The Book" is the Qur'ān. The letters *alif-lām* (ال) preceding the word "Book" are to affirm what is already understood, meaning the Book you understand is being referred to in your mind. The phrase "the Book" is mentioned a great deal in the Qur'ān, and the intent is the Great Qur'ān. This is mentioned in the beginning of Sūrah Āli 'Imrān, Yūnus, Yūsuf, ar-Ra'd, al-Ḥijr, ash-Shu'arā', an-Naml, al-Qaṣaṣ, Luqmān, as-Sajdah, az-Zumar, Ghāfir, az-Zukhruf, ad-Dukhān, al-Jāthiyah, and al-Aḥqāf. Allāh the Exalted said in Sūrah Maryam:



And mention in the Book...

This is mentioned in Sūrah Maryam five times.[8] And this is mentioned in other verses, as well.

The phrase "the Book" is mentioned in singular form with the intent of the collective noun, meaning "the Books," like in the statement of Allāh the Exalted:

﴿ لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾

It is not righteousness that you turn your faces towards east and (or) west (in prayers); but righteousness is (the quality of) the one who believes in Allāh, the Last Day, the angels, the Book, and the proph-

[8] **Translator's note:** "And mention in the Book (the story of) Maryam" (verse 16); "And mention in the Book Ibrāhīm. Verily! He was a man of truth, a prophet" (verse 41); "And mention in the Book Mūsā. Verily! He was chosen and he was a messenger (and) a prophet" (verse 51); "And mention in the Book Ismā'īl. Verily! He was true to what he promised, and he was a messenger (and) a prophet" (verse 54); "And mention in the Book Idrīs. Verily! He was a man of truth (and) a prophet" (verse 56).

ets...

[Sūrah al-Baqarah 2:177]

And the statement of Allāh the Exalted:

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ ﴾

Mankind was one community and Allāh sent prophets with glad tidings and warnings, and with them He sent the Book in truth.

[Sūrah al-Baqarah 2:213]

And His statement:

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ ﴾

Indeed, We have sent Our messengers with clear proofs, and revealed with them the Book and the Balance.

[Sūrah al-Ḥadīd 57:25]

The intent of "the Book" in these verses is "the Books" (plural). The letters *alif-lām* (ال) preceding the word "Book" is known as "encompassing a genus." In Sūrah an-Nisā', the phrase "the Book" comes with the meaning of the Qur'ān and the Books (plural), in the same verse. Allāh the Exalted said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ ﴾

O you who believe! Believe in Allāh, and His Messenger (Muḥammad), and the Book (the Qur'ān) which He has sent down to His Messenger, and the Book which He sent down to those before (him).

[Sūrah an-Nisā' 4:136]

And His statement:

﴿ وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ﴾

And We have revealed to you, (O Muḥammad), the Book in truth, confirming that which preceded it of the Book and as a criterion over it.

[Sūrah al-Mā'idah 5:48]

The meaning of "the Book" in the first part of the verse is the Qur'ān, and the meaning of "the Book" in the second part of the verse is the Books sent down by Allāh to the previous messengers before the Qur'ān.

Many times in the Qur'ān when "the Book" is mentioned, it refers to the Torah.

Verse 2

﴿ هُدًى لِّلْمُتَّقِينَ ﴾

...guidance for the righteous...

[Sūrah al-Baqarah 2:2]

Explanation

The righteous are those who adhere to *taqwā* of Allāh. *Taqwā,* according to the Arabic language, is derived from the word that means protection. It is to place a barrier to protect you between you and that which you fear, just as someone would protect himself from the sun by using something as shade from its heat, or protect himself from the cold by wearing thick clothing, or protect himself from thorns and harmful things on the ground by wearing shoes. As for the Islamic meaning of *taqwā* of Allāh, then it is for the individual

to place between himself and the anger of Allāh a barrier to protect himself from Allāh's anger. That is accomplished by obeying His commands and staying away from His prohibitions.

The linguistic meaning of *taqwā* is general while the Islamic meaning is a portion taken from the general meaning. Often, the legislative meaning of a word is a portion taken from the linguistic meaning of a word. An example of this is "fasting." The linguistic meaning is to refrain from everything, while in the legislative meaning, refraining is specified. Thus, it means to refrain from eating, drinking, and everything that invalidates fasting from the entrance of Fajr until the setting of the sun. Another example is "Ḥajj"—the linguistic meaning is applied to every journey; the legislative meaning is to journey to the Ancient House, perform *ṭawāf* around it, and perform the other specific rites of Ḥajj. The linguistic meaning of 'Umrah is applied to every visit; the legislative meaning is to visit the ancient house to perform *ṭawāf*, and walking between Ṣafā and Marwah.

Taqwā of Allāh is His command to the early and later generations. Allāh the Exalted said:

﴿ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ اتَّقُوا اللَّهَ ﴾

And verily We have instructed those who were given the scripture before you and yourselves to fear Allāh.

[Sūrah an-Nisā' 4:131]

Allāh explained to us that *taqwā* is the best provision. He said:

﴿ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ﴾

And take a provision (with you) for the journey, but the best provision is *taqwā*.

[Sūrah al-Baqarah 2:197]

He made every good and happiness in this world and the Hereafter a result of *taqwā*. He said:

﴿ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ﴾

So be afraid of Allāh; and Allāh teaches you.

[Sūrah al-Baqarah 2:282]

And He said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ﴾

O you who believe, if you fear Allāh, He will grant you a criterion and will remove from you your misdeeds and forgive you.

[Sūrah al-Anfāl 8:29]

And He said:

﴿ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ۝٢ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۝٣ ﴾

And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.

[Sūrah aṭ-Ṭalāq 65:2-3]

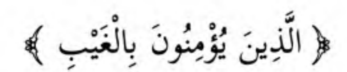
And He said:

﴿ وَمَن يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴾

And whosoever fears Allāh and keeps his duty to Him, He will remit his sins from him, and will enlarge his reward.

[Sūrah aṭ-Ṭalāq 65:5]

Verse 3



Those who believe in the unseen

[Sūrah al-Baqarah 2:3]

Explanation

The linguistic meaning of "unseen" is everything hidden from man. The legislative meaning of "unseen" is that which is not known except by way of revelation. Examples of this are the information concerning the beginning of creation, the messengers and their nations, and information concerning future events such as the appearance of Ya'juj and Ma'juj (Gog and Magog), the Beast, the Dajjāl, and other events. Likewise, the unseen includes what occurs inside the graves from bliss and torment, what occurs after the resurrection, the gathering, the reckoning, weighing of the deeds, the bridge over the Hellfire, Paradise and the bliss prepared within it, the Hellfire and the punishment prepared within it. The "unseen" includes that which man is not able to see, such as the angels, the *jinn*, and what is in the heavens.

Belief in the unseen is from the foundational beliefs found in the six pillars of faith explained in the well-known *ḥadīth* of Jibrīl. These beliefs are belief in Allāh, His angels, His Books, His messengers, the Day of Judgment, and divine decree (the good of it and the bad of it).

Belief in Allāh's names, attributes, and actions, and knowing how to properly worship Him, is only known by way of revelation from the Book of Allāh the Exalted and from the Sunnah of His Messenger ﷺ.

Belief in the angels, the origin and fashion of their creation, the jobs they are entrusted with, and other information about the angels is

all from the knowledge of the unseen.

Belief in the messengers, knowing some of their names, their nations, and what occurred between the messengers and their nations, is from the knowledge of the unseen.

Belief in the Books, knowledge of them, knowing the names of these Books and the messengers these Books were sent to, is from knowledge of the unseen.

Belief in the Last Day, knowledge of what occurs in the graves from bliss and punishment, the terror which will occur after the resurrection, the gathering, the Pond, the reckoning, the scales, Paradise and the Hellfire—all of this is from knowledge of the unseen.

Belief in divine decree is from the knowledge of the unseen—everything written in the Preserved Tablet from what Allāh has already previously decreed, and no one knows it except Allāh. Thus, whatever Allāh wills to happen will happen, and whatever He does not will to happen will not happen. Mankind does not know the decree until it befalls them, or when they are informed that it will occur in the future by the truthful one who is trusted (Prophet Muḥammad ﷺ).

Due to the great status of belief in the unseen, Allāh made it the first attribute of the pious mentioned in His statement:

﴿ هُدًى لِّلْمُتَّقِينَ ۝٢ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝٣ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝٤ ﴾

A guidance for the righteous, those who believe in the unseen, establish prayer, and spend out of what We have provided for them, and those who believe in what has been revealed to you, [O Muḥammad], and what was revealed before you, and of the Hereafter they are certain [in faith].

[Sūrah al-Baqarah 2:2-4]

Verse 16

﴿ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴾

These are they who have purchased misguidance for the price of guidance, so their commerce was profitless. And they were not guided.

[Sūrah al-Baqarah 2:16]

Explanation

This verse is about the hypocrites and how they desired misguidance and were pleased with it for themselves, and how they abandoned guidance and turned away from it. Thus, what they desired led them astray, and they did not profit from their commerce, nor did they prosper from the guidance they abandoned. For this reason, Allāh said "…so their commerce was profitless. And they were not guided." In the Arabic language, when mentioning something which has been purchased, the letter *bā* is placed before the thing given in exchanged for the purchased merchandise, thus this is the price given in exchange for it. Allāh said in another verse concerning some of the disbelievers:

﴿ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴾

Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

[Sūrah al-Baqarah 2:86]

And His statement:

﴿ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ

بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴾

Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

[Sūrah al-Baqarah 2:175]

Thus, the letter *bā* in these sentences is placed before the thing which is given up or abandoned. Similar to this is the statement of Allāh the Exalted:

﴿ وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ﴾

And (remember) when you said, "O Mūsā! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows—its herbs, its cucumbers, its garlic, its lentils, and its onions." He said, "Would you exchange that which is better for that which is lower?

[Sūrah al-Baqarah 2:61]

They gave up that which was better for them: the *manna*[9] and quails.[10]

[9] **Translator's note:** Imām as-Sa'dī said in his *tafsīr* of this verse: "*Al-manna* is a collective noun which includes all good provision obtained without any hardship, such as ginger, truffles, and bread."

[10] **Translator's note:** "And We shaded you with clouds and sent down on you *al-manna* and quails, (saying): 'Eat of the good lawful things We have provided for you.'" (Sūrah al-Baqarah 2:57)

Verses 21–22

﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾ ﴾

O mankind! Worship your Lord, the one Who created you and those who were before you so that you may become pious; the one Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals with Allāh (in worship) while you know.

[Sūrah al-Baqarah 2:21-22]

Explanation

These two verses contain the first command that Allāh made within the *muṣ'ḥaf.* This is the command to worship Allāh, and this is the greatest of all commands given. These verses likewise contain the first prohibition that Allāh made, and it is the prohibition of associating partners with Allāh and setting up rivals for Him. This is the greatest thing He prohibited. These verses contain the command to adhere to *tawḥīd* (pure monotheism), which is the worship of Allāh alone and abandoning the worship of anyone or anything other than Him. That is in the first verse: "Worship your Lord," and at the end of the second verse: "Then do not set up rivals with Allāh (in worship) while you know." This is the meaning of "nothing has the right to be worshiped except Allāh." His statement "Then do not set up rivals with Allāh" is the meaning of "nothing has the right

to be worshiped," while His statement "Worship your Lord" is the meaning of "except Allāh."

These verses establish *tawḥīd* of lordship, as Allāh created them and those who came before them, and He placed the earth beneath them and the heavens above them. He is the One who sent down rain from the sky and brought forth from the earth their provision. The intent for establishing *tawḥīd* of lordship is so that the disbelievers whom the Prophet ﷺ was sent to would adhere to *tawḥīd* of divinity. So just as you are well aware that there is no Creator except Allāh and no Provider except Allāh, then likewise there is nothing that deserves to be worshiped except Allāh. In many places in the Qur'ān, the *tawḥīd* which the disbelievers agree with is mentioned so that they will accept the *tawḥīd* which they oppose. For example, the statement of Allāh the Exalted:

﴿ أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنزَلَ لَكُم مِّنَ السَّمَاءِ
مَاءً فَأَنبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنبِتُوا
شَجَرَهَا ۗ أَإِلَٰهٌ مَّعَ اللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾ أَمَّن جَعَلَ
الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ
وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَإِلَٰهٌ مَّعَ اللَّهِ ۚ بَلْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ
السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَإِلَٰهٌ مَّعَ اللَّهِ ۚ قَلِيلًا مَّا
تَذَكَّرُونَ ﴿٦٢﴾ أَمَّن يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَن
يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَإِلَٰهٌ مَّعَ اللَّهِ ۚ تَعَالَى
اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾ أَمَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَن
يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ ۗ أَإِلَٰهٌ مَّعَ اللَّهِ ۚ قُلْ هَاتُوا
بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿٦٤﴾ ﴾

Is not He (better than your gods) Who created the heavens and the earth, and sends down for you

water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any god with Allāh? Nay, but they are a people who ascribe equals (to Him)! Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any god with Allāh? Nay, but most of them know not. Is not He (better than your gods) Who responds to the distressed one when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generation after generation. Is there any god with Allāh? Little is that you remember! Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy (rain)? Is there any god with Allāh? High Exalted be Allāh above all that they associate as partners (to Him)! Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any god with Allāh? Say: "Bring forth your proofs, if you are truthful."

[Sūrah an-Naml 27:60-64]

In the first part of these verses, *tawḥīd* of lordship—which the disbelievers agree with—is mentioned, while what is desired from them is mentioned at the end of the verse, which is to adhere to *tawḥīd* of divinity. That is in His statement "Is there any god with Allāh?" 'Abdullāh bin Mas'ūd ﷺ asked the Prophet ﷺ:

أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهْوَ خَلَقَكَ.

"What is the greatest sin in the sight of Allāh?" [The Prophet] said, "That you set up a rival with Allāh even though He alone created

you."[11]

Verse 23

﴿ وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴾

And if you are in doubt concerning that which We have sent down to Our slave, then produce a chapter of the like thereof, and call your supporters and helpers besides Allāh, if you are truthful.

[Sūrah al-Baqarah 2:23]

Explanation

These verses explain the miracle of the Qur'ān which was sent down to them. They were the most eloquent of people with the best proficiency in the Arabic language, and they were challenged to produce just one chapter similar to [the Qur'ān]. The shortest chapters in the Qur'ān are Sūrah al-'Aṣr, Sūrah al-Kawthar, and Sūrah al-Ikhlāṣ. Despite this, they were not able to produce anything like it. Initially, this challenge was to produce something similar to the Qur'ān, then it was lessened to producing ten chapters similar to it, and then the challenge was to produce only one chapter similar to it. And this remains an ongoing challenge. Allāh has clarified to us that even if mankind and *jinn* cooperate in an attempt to produce something similar to the Qur'ān, they will never be able to do so. Allāh the Exalted said:

﴿ قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾

[11] *Ṣaḥīḥ al-Bukhārī* 4477; *Ṣaḥīḥ Muslim* 257

Say: "If mankind and *jinn* were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."

[Sūrah al-Isrā' 17:88]

The most eloquent and most proficient practitioners of the Arabic language affirmed the eloquence of the Qur'ān. Jubayr bin Muṭ'im said:

فَلَمَّا سَمِعْتُهُ يَقْرَأُ {أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٧﴾ أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾} كَادَ قَلْبِي يَطِيرُ.

When I heard him recite: "Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are the treasures of your Lord with them? Or are they the tyrants with the authority to do as they like? Or have they a stairway (to heaven), by means of which they listen? Then let their listener produce some manifest proof,"[12] my heart was about to take flight.[13]

And Jubayr رضي الله عنه said:

سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ، وَذَلِكَ أَوَّلَ مَا وَقَرَ الإِيمَانُ فِي قَلْبِي.

I heard the Prophet ﷺ reciting Sūrah aṭ-Ṭūr during Maghrib prayer, and that was the first time faith entered my heart.[14]

As for what is mentioned by an-Naẓām the Mu'tazilite[15] concerning

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[12] Sūrah aṭ-Ṭūr 52:35-38

[13] *Sunan Ibn Mājah*

[14] *Ṣaḥīḥ al-Bukhārī* 4023

[15] **Translator's note:** He is Abū Is'ḥāq Ibrāhīm bin Sayyār bin Hānī an-Naẓām the Mu'tazilite, born between the years 160 and 185 AH.

his belief known as "*ṣarfah,*" which states that the Arabs previously had the ability to produce something similar to the Qur'ān, but they lost this ability when the challenge was issued—this statement is false and incorrect. Because if they previously had the ability to do so, they would have been able to return to what they wrote down before the challenge rendered them incapable, from their eloquent speech which they used to compete with one another in the marketplace. They could have selected some of their speech to rival the Qur'ān. But they did not do this because they did not have any speech to rival the Qur'ān.

From the concise, eloquent speech of the Arabs is that which is mentioned in the science of *balāghah*[16]:

القتل أنفى للقتل.

Killing is the best preventive measure for killing.

There appears in the Noble Qur'ān a verse which carries this meaning, and it is the statement of Allāh the Exalted:

﴿ وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ ﴾

And there is for you in legal retribution [saving of] life.

[Sūrah al-Baqarah 2:178]

The sentence taken from the science of *balāghah* is not free of defects in the language and the meaning. As for the defect in the language, it is because it is comprised of three words yet it repeats the same word twice. As for the defect in the meaning, this is because all killing is not the best preventive measure for killing; rather, some killing is what causes killing and fighting. As for the verse mentioned in the Qur'ān, it mentioned legal retribution. It prevents killing and saves life. This is because the person who knows he will be killed as retribution for taking someone's life will be prevented from killing, thus his life will be spared as well as the life of the other person.

[16] **Translator's note:** This is science of the Arabic language, often referred to as rhetoric or eloquence.

The one who attempts to produce anything similar to the Qur'ān will return disappointed. His inability will be manifested, or he will produce something that will display his stupidity.

From the first benefits mentioned by ash-Shawkānī in his explanation of the beginning of Sūrah al-Mā'idah is his saying: "It (the Qur'ān) contains eloquence which renders human ability incapable, in addition to its inclusion of several verdicts like fulfilling the trust; permitting camels, cattle, and sheep, with the exclusion of that which is not permissible; prohibiting hunting within the limits of the sanctuary, and allowing what is outside the sanctuary. It has been narrated concerning a discussion among some philosophers from Canada that a group of them said to one of them, 'O wise one, work with us to produce our own Qur'ān.' He replied, 'Okay! I will work on my portion.' He disappeared for a number of days and then he returned. He said, 'By Allāh, I am not able, and no one has the ability to do so! Verily, I opened the *muṣ'ḥaf* and turned to Sūrah al-Mā'idah. What I opened in this chapter spoke of fulfilling the trust and the prohibition of violating it; it allowed certain matters in general and then mentioned the exceptions, then it spoke of His power and wisdom. All of this was contained in just two lines. No one is able to produce anything similar to this.'"

Verses 24–25

﴿ فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ وَبَشِّرِ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا هَٰذَا الَّذِي
رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ
ۖ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾ ﴾

But if you do it not, and you can never do it, then

fear the Fire whose fuel is men and stones, prepared for the disbelievers. And give glad tidings to those who believe and do righteous good deeds, that for them will be gardens under which rivers flow. Every time they will be provided with a fruit therefrom, they will say, "This is what we were provided with before," and they will be given things in resemblance, and they shall have therein purified mates, and they will abide therein forever.

[Sūrah al-Baqarah 2:24-25]

Explanation

In these two verses, Allāh combined the promise and the threat, and hope and fear. In many verses in the Noble Qur'ān, these are combined in two or more verses so that the Muslim can worship his Lord by combining fear and hope. The scholars have spoken about combining fear and hope by making a comparison to the two wings of a bird: if both wings are healthy, the bird will fly easily, but if one of the wings is defective, it will not be able to fly. From those verses which combine hope and fear is the statement of the Exalted:

﴿ فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾ ﴾

And whoever follows My guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and belie Our signs, such are the dwellers of the Fire; they shall abide therein forever.

[Sūrah al-Baqarah 2:38-39]

And His statement:

﴿ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ

أَعْمَىٰ ﴿١٢٤﴾ ﴾

Then whoever follows My guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.

[Sūrah Ṭā-Hā 20:123-124]

And His statement:

﴿ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴾

Know that Allāh is severe in punishment, and that Allāh is Oft-Forgiving, Most Merciful.

[Sūrah al-Mā'idah 5:98]

And His statement:

﴿ فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴾

If they belie you (Muḥammad), say you: "Your Lord is the owner of vast mercy, and never will His wrath be turned back from the people who are criminals."

[Sūrah al-An'ām 6:147]

And at the end of Sūrah al-An'ām, He says:

﴿ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴾

Surely your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

[Sūrah al-An'ām 6:165]

And His statement in Sūrah al-A'rāf:

﴿ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴾

Verily, your Lord is quick in retribution, and certainly He is Oft-Forgiving, Most Merciful.

[Sūrah al-A'rāf 7:167]

And His statement:

﴿ نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾ ﴾

[O Muḥammad], inform My servants that truly, I am the Oft-Forgiving, the Most-Merciful. And that My torment is indeed the most painful torment.

[Sūrah al-Ḥijr 15:49-50]

And His statement:

﴿ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴾

But verily, your Lord is full of forgiveness for mankind despite their wrongdoing. And verily, your Lord is (also) severe in punishment.

[Sūrah ar-Ra'd 13:6]

And His statement:

﴿ مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴾

Nothing is said to you (O Muḥammad) except what was said to the messengers before you. Verily, your Lord is the possessor of forgiveness, and (also) the possessor of painful punishment.

[Sūrah Fuṣṣilat 41:43]

And His statement:

﴿ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴾

But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allāh and (His) good pleasure, whereas the life of this world is only a deceiving enjoyment.

[Sūrah al-Ḥadīd 57:20]

And His statement:

﴿ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ ﴾

Verily, the pious will be in delight. And verily, the wicked will be in the blazing Fire.

[Sūrah al-Infiṭār 82:13-14]

And His statement:

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾ ﴾

So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.

[Sūrah az-Zalzalah 99:7-8]

And there are other verses like these as well. Ahlus-Sunnah apply the verses which mention the promise of forgiveness and those that mention the threat of punishment. Thus, they deem the person who commits major sins to be a believer with deficient faith—a believer by way of his faith and a sinner due to his major sin. They do not view him to have absolute complete faith, nor do they remove faith from him completely. This contrasts with the Murji'ah, those who apply the texts mentioning the promise of forgiveness while neglecting the texts that mention the punishment. Consequently, they consider the person who commits major sins to be a believer

with complete faith. They say, "As long as faith is present, it will not be harmed by sins, just as obedience will not benefit as long as disbelief is present!" Ahlus-Sunnah are also in opposition to the Khawārij and Mu'tazilah, those who apply the texts mentioning the threat of punishment while neglecting the texts that mention the promise of forgiveness. Thus, they believe faith is removed from the person who commits major sins, and they say that he will remain in the Hellfire forever! The Murji'ah are negligent while the Khawārij and Mu'tazilah are extreme, while Ahlus-Sunnah wal-Jamā'ah are balanced upon the middle course. They are safe from neglect and extremism. Al-Khaṭṭābī ﷺ said, "Do not go exceed the bounds in any affair; both sides of the extreme are blameworthy."

Verse 28

﴿ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴾

How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life, and then unto Him you will return.

[Sūrah al-Baqarah 2:28]

Explanation

In this verse, Allāh the Exalted mentions two deaths and two lives. The first death is when the person is in the womb as a drop of seminal fluid, then a blood clot, then a lump of flesh, before the soul is breathed into him. The first life is after the soul is breathed into him. The second death is when his soul is taken from his body when his lifespan expires. The second life is when the people are resurrected from their graves. These verses clarify the two lives and the two deaths. Allāh the Exalted said:

﴿ قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴾

They will say, "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out (of the Fire)?"

[Sūrah Ghāfir 40:11]

These noble verses necessitate *tawḥīd* of divinity, which is to single out Allāh with worship and abandon associating partners with Him, and that is by affirming *tawḥīd* of lordship. Allāh is the Creator, the One who gives life and causes death.

Verse 33

﴿ قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنبَأَهُم بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴾

He said, "O Ādam! Inform them of their names," and when he had informed them of their names, He said, "Did I not tell you that I know the unseen in the heavens and the earth, and I know what you reveal and what you have been concealing?"

[Sūrah al-Baqarah 2:33]

Explanation

These noble verses clarify the vastness of Allāh's knowledge. He knows the unseen matters of the heavens and the earth. He knows what His slaves conceal and what they reveal, and nothing is hidden from Him in the heaven or in the earth.

Absolute knowledge of the unseen is something which is restricted to Allāh the Exalted; thus, no one shares this quality with Him. Allāh the Exalted said:

﴿ قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ﴾

Say: "None in the heavens and the earth knows the unseen except Allāh."

[Sūrah an-Naml 27:65]

And He said:

﴿ وَعِندَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴾

And with Him are the keys of all that is hidden; none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth or anything fresh or dry, but is written in a clear record.

[Sūrah al-An'ām 6:59]

And He said:

﴿ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾ ﴾

(He alone) is the All-Knower of the unseen, and He reveals to none His unseen. Except to a messenger (from mankind) whom He has chosen, and then He makes a band of watching guards (angels) to march before him and behind him.

[Sūrah al-Jinn 72:26-27]

And He said about His messengers:

﴿ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ ۖ قَالُوا لَا عِلْمَ لَنَا ۖ إِنَّكَ أَنتَ عَلَّامُ الْغُيُوبِ ﴾

On the Day when Allāh will gather the messengers together and say to them, "What was the response you received?" They will say, "We have no knowledge; verily, only You are the All-Knower of all that is hidden."

[Sūrah al-Mā'idah 5:109]

He said about His prophet Ibrāhīm:

﴿ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى اللَّهِ مِن شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴾

"O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allāh."

[Sūrah Ibrāhīm 14:38]

He informed us concerning His prophet Nūḥ:

﴿ وَلَا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ ﴾

"And I do not say to you that with me are the treasures of Allāh, nor that I know the unseen."

[Sūrah Hūd 11:31]

He commanded His prophet Muḥammad ﷺ to tell his people that he did not know the unseen. Thus, he said:

﴿ قُل لَّا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ﴾

Say (O Muḥammad): "I possess no power of benefit or hurt to myself except as Allāh wills. If I had the knowledge of the unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me."

[Sūrah al-A'rāf 7:188]

Allāh explained that the information found in the Qur'ān concerning the previous nations was not obtained by the Prophet ﷺ because he witnessed it—rather it was only given to him by revelation from Allāh the Exalted. After mentioning the story of Nūḥ in Sūrah Hūd, He said:

﴿ تِلْكَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَا أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۖ فَاصْبِرْ ۖ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴾

This is of the news of the unseen which We reveal unto you (O Muḥammad); neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the pious.

[Sūrah Hūd 11:49]

At the end of the story of Yūsuf, He said:

﴿ ذَٰلِكَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴾

This is of the news of the unseen which We reveal by inspiration to you (O Muḥammad). You were not (present) with them when they arranged their plan together, and (also while) they were plotting.

[Sūrah Yūsuf 12:102]

This means you were not with the brothers of Yūsuf as they spoke among themselves about killing him or tossing him into the well; rather, you received this information from Allāh the Exalted. This is similar to what Allāh said concerning Maryam:

﴿ ذَٰلِكَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴾

This is a part of the news of the unseen which We inspire you with (O Muḥammad). You were not with them when they cast lots with their pens as to which of them should be charged with the care of Maryam, nor were you with them when they disputed.

[Sūrah Āli 'Imrān 3:44]

And He said about Mūsā:

﴿ وَمَا كُنتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾ وَلَٰكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾ ﴾

And you (O Muḥammad) were not on the western side (of the Mount), when We made clear to Mūsā the commandment, and you were not among those present. But We created generations, and long were the ages that passed over them. And you (O Muḥammad) were not a dweller among the people of Madyan, reciting Our verses to them. But it is We Who kept sending (messengers). And you (O Muḥammad) were not at the side of the Ṭūr (Mount) when We did call. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.

[Sūrah al-Qaṣaṣ 28:44-46]

This means he did not witness the events of the past; rather, he was only informed about them through revelation from Allāh the Exalted, so it was as though he witnessed it with his eyes. The Prophet ﷺ said:

وَأَمَّا مُوسَى فَرَجُلٌ آدَمُ جَعْدٌ عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ كَأَنِّي أَنْظُرُ إِلَيْهِ إِذَا انْحَدَرَ فِي الْوَادِي يُلَبِّي.

As it relates to Mūsā, he is a man with a brown complexion and curly hair, riding a red camel reined with a strong rope. It is as if I am looking towards him as he is going down in the valley saying, "I am at Your service, my Lord."[17]

And he said:

كَأَنِّي أَنْظُرُ إِلَى يُونُسَ عَلَى نَاقَةٍ حَمْرَاءَ عَلَيْهِ جُبَّةُ صُوفٍ وَخِطَامُ نَاقَتِهِ خُلْبَةٌ مَارًّا بِهَذَا الْوَادِي مُلَبِّيًا.

It is as though I am looking at Yūnus, on a red she-camel, wearing a woolen cloak and holding the reins of his she-camel, woven from palm fibers, passing through this valley, reciting, "I am at Your service, my Lord."[18]

Allāh revealed many matters of the unseen to His Prophet ﷺ, but He did not reveal all of the unseen to him, because no one knows all the affairs of the unseen except Allāh.

The Prophet ﷺ did not know the location of the necklace that 'Ā'ishah lost.

عن عائشة: أنها استعارت من أسماء قلادة فهلكت فبعث رسول الله صلى الله عليه وسلم رجلا فوجدها فأدركتهم الصلاة وليس معهم ماء فصلوا فشكوا ذلك إلى رسول الله صلى الله عليه وسلم فأنزل الله آية التيمم فقال أسيد بن حضير لعائشة جزاك الله خيرا فوالله ما نزل بك أمر

[17] *Ṣaḥīḥ al-Bukhārī* 5913

[18] *Ṣaḥīḥ Muslim* 420

تكرهينه إلا جعل الله ذلك لك وللمسلمين فيه خيراً.

It was narrated that 'Ā'ishah borrowed a necklace from Asmā' and lost it. The Messenger of Allāh ﷺ sent a man (to look for it) and he found it; then the time for prayer came, but they did not have any water, so they prayed and then complained about that to the Messenger of Allāh ﷺ. Then Allāh revealed the verse of *tayammum*. Usayd bin Ḥuḍayr said to 'Ā'ishah, "May Allāh reward you with good, for by Allāh, there has never happened to you anything that you dislike except that Allāh brought something good for you and for the Muslims through it."[19]

If the Messenger of Allāh ﷺ had known the unseen, he would have told them in the beginning that the necklace was under the camel, and he would not have sent them to search for it. The Prophet ﷺ said:

إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ أَخِيهِ شَيْئًا بِقَوْلِهِ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ فَلاَ يَأْخُذْهَا.

You people present your cases to me, and some of you may be more eloquent and persuasive in presenting their argument. So, if I give someone's right to another (wrongly) because of the latter's presentation of the case, I am only giving him a piece of Fire; so he should not take it.[20]

If he had known the unseen, he would have known which of the two disputants was speaking the truth and which was speaking falsely.

A young girl was beating the duff and singing, until she said:

وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ.

And there is among us a prophet who knows what will occur tomorrow.

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[19] *Ṣaḥīḥ al-Bukhārī* 329; *Ṣaḥīḥ Muslim* 367

[20] *Ṣaḥīḥ al-Bukhārī* 2680

The Prophet ﷺ responded by saying:

دَعِي هَذِهِ وَقُولِي الَّذِي كُنْتِ تَقُولِينَ.

Stop saying that, and say what you were saying before.[21]

It has been affirmed that the Prophet ﷺ did not know what was going to happen to some of his Companions after him. He said:

لَيَرِدَنَّ عَلَيَّ نَاسٌ مِنْ أَصْحَابِي الْحَوْضَ، حَتَّى عَرَفْتُهُمُ اخْتُلِجُوا دُونِي، فَأَقُولُ أَصْحَابِي. فَيَقُولُ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ.

Some of my Companions will come to me at my pond, and after I recognize them, they will then be taken away from me, whereupon I will say, "My companions!" Then it will be said, "You do not know what they innovated after you."[22]

The "Companions" intended in this *ḥadīth* are those who apostated after the death of the Prophet ﷺ and were thus killed at the hand of the army led by Abū Bakr aṣ-Ṣiddīq ﷺ. This was the war against the apostates.

As for the statement of al-Buṣayrī[23] in the poem *Al-Burdah*[24]: "This world and the Hereafter are part of what you (Prophet Muḥammad) control, and part of your knowledge is the knowledge of the Preserved Tablet and the Pen." This is exaggeration that Allāh and His Messenger are not pleased with. This type of statement is only said about Allāh. Allāh is the only one who controls this world and

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[21] *Ṣaḥīḥ al-Bukhārī* 5147

[22] *Ṣaḥīḥ al-Bukhārī* 6582

[23] **Translator's note:** He is Muḥammad bin Sa'īd bin Ḥammād aṣ-Ṣunhājī, born in 608 AH.

[24] **Translator's note:** This is a famous poem excessively praising the Prophet ﷺ. Shaykh Ibn Bāz said, "He (al-Buṣayrī) described the Prophet ﷺ as having knowledge of the unseen, part of which is knowledge of what is in the Preserved Tablet and the Pen. This is blatant *kufr* and ultimate exaggeration; we ask Allāh to keep us safe and sound. If he died believing that and did not repent, then he died in the worst kind of *kufr* and misguidance." (*Fatāwā ash-Shaykh Ibn Bāz*, 6/370-371)

the Hereafter, and from His knowledge is the knowledge of the Preserved Tablet and the Pen. The texts which have been presented clearly prove that man does not know the unseen.

As for the angels, Allāh negates knowledge of the unseen for them in His statement:

﴿ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ ﴾

They (angels) said, "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

[Sūrah al-Baqarah 2:32]

As for the *jinn*, Allāh negates knowledge of the unseen for them in His statement:

﴿ فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴾

Then when We decreed death for him (Sulaymān), nothing informed them (*jinn*) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the *jinn* saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.

[Sūrah Saba' 34:14]

And He said about them:

﴿ وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴾

And we know not whether evil is intended for those on earth, or whether their Lord intends for them a

Right Path.

[Sūrah al-Jinn 72:10]

Verse 47

﴿ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴾

O Children of Israel! Remember My favor which I bestowed upon you, and that I preferred you over the nations.

[Sūrah al-Baqarah 2:47]

Explanation

The intent of "the nations whom the Children of Israel were favored over" are those during their era. The best nation of all is the nation of Muḥammad ﷺ. Allāh the Exalted said:

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾

You are the best of people ever raised up for mankind; you enjoin the good and forbid the evil, and you believe in Allāh.

[Sūrah Āli 'Imrān 3:110]

And He said:

﴿ وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾

Thus, We have made you a middle (balanced) nation, that you be witnesses over mankind and the

Messenger (Muḥammad) be a witness over you.

[Sūrah al-Baqarah 2:143]

The best of this *ummah* are the Companions of the Messenger of Allāh ﷺ.

The Companions and the Children of Israel were both tested with what they feared and what they desired. The Companions were patient while the Children of Israel were not patient.

Our shaykh, Shaykh Muḥammad al-Amīn ash-Shinqīṭī رحمه الله*, said:*

That which proves the virtue of the *ummah* of Muḥammad ﷺ over the Children of Israel is the test that exposed their virtue. This test was based upon what they feared and what they desired. The Companions were tested with what they feared and tempted by what they love, and the Children of Israel were tested with what they feared and tempted by what they love.

As for the fear that Allāh tested the Companions of Muḥammad ﷺ with, it was when they fought the Battle of Badr. Abū Sufyān was the leader of a large pagan caravan carrying goods that the Quraysh had stolen from the Muslims when they migrated to Madīnah. The Prophet ﷺ sent an army to intercept the caravan, but the caravan had already passed Madīnah. Abū Sufyān learned of the Muslims' plan and sent an army to meet them in retaliation. The Prophet ﷺ informed his Companions about the army that was coming to attack them, and he desired that the Muslim army leave Madīnah to confront the pagan army.

Al-Miqdād said, "I swear by Allāh, if you were to take us to Bark al-Ghimād we will surely fight those who are there alongside you. If you order us to plunge our horses into the sea, we would do so. We will not say to you as the people of Mūsā said to Mūsā: 'So go, you and your Lord, and fight you two.' But we shall fight on your right and on your left, and in front of you and behind you."[25]

When the Prophet ﷺ repeated his statement, Sa'd bin Mu'ādh said,

[25] *Ṣaḥīḥ al-Bukhārī* 3952

"It is as though you would like for us, the Anṣār, to say something."

This was because when the Anṣār gave the pledge at al-'Aqabah, they pledged to protect everything inside the city of Madīnah, and not what was outside of Madīnah. So the Prophet ﷺ informed them that he did intend them by his statement.

Sa'd responded by saying, "I swear by Allāh, we are surely a people who are patient in warfare, and truthful when encountering the enemy! I swear by Allāh, we do not dislike facing your enemies with you, and you will surely see from us that which will make you happy."

This is in contrast to the Children of Israel when they were tested with fear. Allāh mentions how they responded in Sūrah al-Mā'idah.

﴿ قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴾

They said, "O Mūsā! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."

[Sūrah al-Mā'idah 5:22]

And they said to Mūsā ﷺ:

﴿ قَالُوا يَا مُوسَىٰ إِنَّا لَن نَّدْخُلَهَا أَبَدًا مَّا دَامُوا فِيهَا ۖ فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴾

They said, "O Mūsā! We shall never enter it as long as they are there. So go you and your Lord and fight you two; we are sitting right here."

[Sūrah al-Mā'idah 5:24]

As for the test of desire, the Children of Israel were tested with fishing:

﴿ وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ

يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ ۙ لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا يَفْسُقُونَ ﴾

And ask them (O Muḥammad) about the town that was by the sea, when they transgressed in the matter of the Sabbath (Saturday); when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus, We made a trial of them, for they used to rebel.

[Sūrah al-A'rāf 7:163]

Their greed and desire to eat the fish provoked them until they transgressed the bounds. Thus, Allāh transformed them into monkeys.

As for the Companions of the Prophet ﷺ, Allāh tested them with desire during the *'umrah* of Ḥudaybiyyah. They were prohibited from hunting while in a state of *iḥrām*. All the animals that they would hunt, and the birds big and small, came out in flocks like never before, even entering their dwellings. And not one man from among them transgressed the bounds, and none of them hunted while in a state of *iḥrām*.

Allāh the Exalted said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ ﴾

O you who believe! Allāh will certainly make a trial of you with something in (the matter of) the game (hunted animals) that is well within reach of your hands and your lances, that Allāh may test who fears Him unseen.

[Sūrah al-Mā'idah 5:94]

Thus, not one man from the Companions hunted. In these two tests of desire to hunt, the Children of Israel transgressed the bounds and

were thus transformed into monkeys, while the Companions feared Allāh. Likewise, in the test of fearing the enemy, the Companions were steadfast and patient while the Children of Israel were cowardly. This proves that the Companions are better than the Children of Israel. And there is no difference of opinion concerning this. This clarifies to us that the statement "I preferred you over the nations" refers to the nations of their era.[26]

[End of Shaykh ash-Shinqīṭī's speech]

Verse 61

﴿ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ﴾

And they were covered with humiliation and misery, and they drew on themselves the wrath of Allāh. That was because they used to disbelieve the signs of Allāh and they killed the prophets unjustly. That was because they disobeyed and used to transgress the bounds.

[Sūrah al-Baqarah 2:61]

Explanation

His statement "killed the prophets unjustly"—the phrase "unjustly" is known as an "indispensable description."[27] This is a description which makes the matter completely clear, and it does not have a connotation or assumption. Thus, this verse shows that the killing of

[26] *Tafsīr ash-Shinqīṭī* 1/57-60

[27] **Translator's note:** Shaykh 'Uthaymīn said, "The 'indispensable description' (الصفة الكاشفة) is the description which is binding (لازِمَة) and it is not possible that the matter could be any other way." (*Explanation of the 'Aqīdah of Ahlus-Sunnah wal-Jamā'ah*)

a prophet has no justification at all; meaning, killing a prophet will always be unjust. And it is never understood that killing a prophet is ever justified. This verse is similar to another verse in which Allāh the Exalted says:

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴾

Verily! Those who disbelieve in the signs of Allāh and kill the prophets unjustly, and kill those men who order just dealings—announce to them a painful torment.

[Sūrah Āli 'Imrān 3:21]

And His statement:

﴿ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ ﴾

Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and from men; they have drawn on themselves the wrath of Allāh, and destruction is put over them. This is because they disbelieved in the signs of Allāh and killed the prophets unjustly.

[Sūrah Āli 'Imrān 3:112]

And His statement:

﴿ فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ وَكُفْرِهِم بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ ﴾

Because of their breaking the covenant, and their

rejecting the signs of Allāh, and their killing the prophets unjustly…

[Sūrah an-Nisā' 4:155]

Another verse that contains an indispensable description is the statement of Allāh:

﴿ وَمَن يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ ﴾

And whoever invokes besides Allāh another deity for which he has no proof, then his account is only with his Lord.

[Sūrah al-Mu'minūn 23:117]

This means that it is from the very essence of the person who calls upon other than Allāh that he will never have any proof or justification for doing so. And there is no undertone, connotation, or suggestion that calling upon other than Allāh is allowable if the person has proof, because there will never be proof for calling upon other than Allāh.

Allāh said:

﴿ إِنَّا أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا ﴾

Verily, We did send down the Torah to Mūsā; therein was guidance and light by which the prophets, who submitted themselves to Allāh's will…

[Sūrah al-Mā'idah 5:44]

This means that the prophets submitted in compliance to Allāh the Exalted, as Allāh said about Ibrāhīm ﷺ:

﴿ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴾

When his Lord said to him, "Submit," he said, "I

have submitted myself to the Lord of all that exists."

[Sūrah al-Baqarah 2:131]

And His statement concerning Ibrāhīm and Ismā'īl:

﴿ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ ﴾

"Our Lord! And make us submissive unto You, and of our offspring a nation submissive unto You, and show us our rites, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful."

[Sūrah al-Baqarah 2:128]

And His statement:

﴿ أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَـٰهَكَ وَإِلَـٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَـٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

Or were you witnesses when death approached Ya'qūb? When he said to his sons, "What will you worship after me?" They said, "We shall worship your God, the God of your fathers—Ibrāhīm, Ismā'īl, Is'ḥāq—One God, and to Him we submit."

[Sūrah al-Baqarah 2:133]

There are two types of descriptions: the indispensable description and the specific description. The verses that are examples of the indispensable description have been previously mentioned. As for the specific description, it is a description that has a connotation or undertone.

An example is the statement of Allāh the Exalted:

﴿ وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً ۚ وَمَن قَتَلَ

مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ﴾

It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, he must set free a believing slave.

[Sūrah an-Nisā' 4:92]

The description "believing slave" carries the inference that freeing a non-Muslim slave will not be atonement for this sin.

The indispensable description and the specific description are combined in the statement of Allāh the Exalted:

﴿ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ ﴾

Your stepdaughters under your guardianship, born of your wives with whom you have been intimate.

[Sūrah an-Nisā' 4:23]

The connotation can be found in His statement "with whom you have been intimate." Thus, the daughters of the wife who is divorced before the husband has been intimate with her are not prohibited for him. This is explained in the following sentence:

﴿ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ﴾

But there is no sin on you if you have not been intimate with them.

[Sūrah an-Nisā' 4:23]

His statement "your stepdaughters under your guardianship" is the indispensable description which has no undertone or connotation. This is because it is prohibited for the man to marry his stepdaughter whether she is under his guardianship or not. This is proven by what the Prophet ﷺ said to his wife:

فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ.

So do not give me the proposal of marriage of your daughters and sisters.[28]

His statement "your daughters" means all the daughters of the wife—this includes her daughters, the daughters of her sons, and the daughters of her daughters.

Verse 104

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴾

O you who believe! Say not (to the Messenger), "*Rā'inā*" (in Arabic, it means: "Be careful; listen to us, and we listen to you," but in Hebrew it is an insult) but say, "*Unẓurnā* (make us understand) and hear."

[Sūrah al-Baqarah 2:104]

Explanation

This is the first verse in the Qur'ān in which Allāh the Exalted begins with a call to the believers. There are close to 90 verses that begin with a call to the believers. The last of these verses is the statement of Allāh in Sūrah at-Taḥrīm:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ﴾

O you who believe! Turn to Allāh with sincere repentance!

[Sūrah at-Taḥrīm 66:8]

From Sūrah al-Ḥadīd to Sūrah at-Taḥrīm, there are verses that begin with a call to the believers, except for Sūrah aṭ-Ṭalāq. And this

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[28] *Ṣaḥīḥ Muslim* 1449

chapter contains a call to the believers in the verse:

﴿ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۚ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴾

So fear Allāh and keep your duty to Him, O men of understanding who have believed! Allāh has indeed sent down to you a reminder.

[Sūrah aṭ-Ṭalāq 65:10]

Ibn Kathīr mentions a narration from Ibn Mas'ūd ﷺ concerning the verses that begin with a call to the believers. He said, "When you hear Allāh saying, 'O you who believe,' listen attentively, because it is either some good you are being commanded with or some evil you are being prohibited from."

And Ibn Kathīr said in his tafsīr of this verse:

Allāh the Exalted prohibits the believers from imitating the disbelievers in their statements and actions; this is because the Jews would use metaphor in their speech with the intent of an insult. Upon them is the curse of Allāh. If they want to say, "Listen to us," they instead say, "Heed us," using a play on words which carries a derisive connotation. As Allāh the Exalted said:

﴿ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَـٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴾

Among those who are Jews, there are some who displace words from (their) right places and say, "We hear your word (O Muḥammad) and disobey," and, "Hear and let you (O Muḥammad) hear nothing." And *"Rā'inā"* with a twist of their tongues and as

a mockery of the religion. And if only they had said, "We hear and obey," and, "Do make us understand," it would have been better for them, and more proper; but Allāh has cursed them for their disbelief, so they believe not except a few.

[Sūrah an-Nisā' 4:46]

Likewise, when they would give the greeting, they would say "May death be upon you." For this reason, we have been commanded to respond to them by saying, "And upon you." And our supplication is answered while their supplication is not answered.

The intent is that Allāh the Exalted has prohibited the believers from imitating the disbelievers in statement and action. He said, "O you who believe! Say not, '*Rā'inā,*' but say, '*Unẓurnā* (make us understand) and hear.'"

[End of Ibn Kathīr's speech]

A double entendre or deliberate ambiguity is when the speaker intends a particular meaning knowing that the listener will understand something else. It is permissible to utilize this when there is a need to do so, and if rights will not be violated in doing so and no one will be harmed. 'Umar bin al-Khaṭṭāb ﷺ said, "Is there not in ambiguity that which will suffice the Muslim from needing to lie?"[29] And 'Imrān bin Ḥusayn said, "Verily, ambiguity in speech is an alternative for lying."

Anas bin Mālik said:

أَقْبَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم إِلَى الْمَدِينَةِ وَهْوَ مُرْدِفٌ أَبَا بَكْرٍ، وَأَبُو بَكْرٍ شَيْخٌ يُعْرَفُ، وَنَبِيُّ اللَّهِ صلى الله عليه وسلم شَابٌّ لاَ يُعْرَفُ، قَالَ فَيَلْقَى الرَّجُلُ أَبَا بَكْرٍ فَيَقُولُ يَا أَبَا بَكْرٍ، مَنْ هَذَا الرَّجُلُ الَّذِي بَيْنَ يَدَيْكَ فَيَقُولُ هَذَا الرَّجُلُ يَهْدِينِي السَّبِيلَ. قَالَ فَيَحْسِبُ الْحَاسِبُ أَنَّهُ إِنَّمَا يَعْنِي الطَّرِيقَ، وَإِنَّمَا يَعْنِي سَبِيلَ الْخَيْرِ.

[29] *Adab al-Mufrad* 884

The Messenger of Allāh ﷺ approached Madīnah with Abū Bakr, riding behind him. Abū Bakr was an elderly man known to the people, while the Messenger of Allāh ﷺ was an unknown youth. Thus, if a man met Abū Bakr, he would say, "O Abū Bakr! Who is this man in front of you?" Abū Bakr would say, "This man shows me the way." One would think that Abū Bakr meant the road, while in fact, Abū Bakr meant the way of virtue and good.[30]

Verse 120

﴿ وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴾

Never will the Jews nor the Christians be pleased with you (O Muḥammad) till you follow their religion. Say: "Verily, the guidance of Allāh—that is the (only) guidance. And if you (O Muḥammad) were to follow their desires after what you have received of Knowledge, then you would have against Allāh neither any protector nor any helper.

[Sūrah al-Baqarah 2:120]

Explanation

These verses contain clear proof that the disbelievers from the Jews and Christians will not be satisfied or pleased with the Muslims until they renounce the truth and guidance which they are upon. Thus, we see some Muslims during this era displaying Islām in a manner that will impress the disbelievers. One method of doing this is for them to say that *jihād* is only for defensive purposes and there is

[30] *Ṣaḥīḥ al-Bukhārī* 3911

no offensive *jihad*, even though that which proves defensive *jihād* is clearly present in the text of the Book and the Sunnah, like the Battle of Uḥud, and that which proves offensive *jihād*. The offensive *jihād* is when the Muslim ruler orders the army to enter the non-Muslim lands to invite them to Islām or to invite them to live under Muslim rule and pay the tax of protection. This is so the non-Muslims can witness firsthand the justice of Islām and the good it brings, so this will be a reason for them desiring to enter Islām. So how can there only be defensive *jihād* when during the time of the Prophet ﷺ—and after him—the Muslim armies entered the non-Muslim lands, reaching as far as India, Sindh, East China, and the Atlantic Ocean?!

So although some Muslims make this false claim, it is not enough to make the disbelievers pleased with them; rather, they will not be pleased with them until they do what Allāh mentioned in this verse, which is to follow their religion, transverse upon their methodology, and follow their democracy which they believe is based upon freedom of religion and freedom of opinion—following their ways in mockery of the noble messengers (peace be upon them), especially the best of them, our Prophet Muḥammad ﷺ.

فَنَدَبَنَا عُمَرُ وَاسْتَعْمَلَ عَلَيْنَا النُّعْمَانَ بْنَ مُقَرِّنٍ، حَتَّى إِذَا كُنَّا بِأَرْضِ الْعَدُوِّ، وَخَرَجَ عَلَيْنَا عَامِلُ كِسْرَى فِي أَرْبَعِينَ أَلْفًا، فَقَامَ تُرْجُمَانٌ فَقَالَ لِيُكَلِّمْنِي رَجُلٌ مِنْكُمْ. فَقَالَ الْمُغِيرَةُ سَلْ عَمَّا شِئْتَ. قَالَ مَا أَنْتُمْ قَالَ نَحْنُ أُنَاسٌ مِنَ الْعَرَبِ كُنَّا فِي شَقَاءٍ شَدِيدٍ وَبَلاَءٍ شَدِيدٍ، نَمَصُّ الْجِلْدَ وَالنَّوَى مِنَ الْجُوعِ، وَنَلْبَسُ الْوَبَرَ وَالشَّعَرَ، وَنَعْبُدُ الشَّجَرَ وَالْحَجَرَ، فَبَيْنَا نَحْنُ كَذَلِكَ، إِذْ بَعَثَ رَبُّ السَّمَوَاتِ وَرَبُّ الأَرَضِينَ تَعَالَى ذِكْرُهُ وَجَلَّتْ عَظَمَتُهُ إِلَيْنَا نَبِيًّا مِنْ أَنْفُسِنَا، نَعْرِفُ أَبَاهُ وَأُمَّهُ، فَأَمَرَنَا نَبِيُّنَا رَسُولُ رَبِّنَا صلى الله عليه وسلم أَنْ نَقَاتِلَكُمْ حَتَّى تَعْبُدُوا اللَّهَ وَحْدَهُ أَوْ تُؤَدُّوا الْجِزْيَةَ، وَأَخْبَرَنَا نَبِيُّنَا صلى الله عليه وسلم عَنْ رِسَالَةِ رَبِّنَا أَنَّهُ مَنْ قُتِلَ مِنَّا صَارَ إِلَى الْجَنَّةِ فِي نَعِيمٍ لَمْ يَرَ مِثْلَهَا قَطُّ، وَمَنْ بَقِيَ مِنَّا مَلَكَ رِقَابَكُمْ.

So, 'Umar sent us (to Khosrow) appointing Nu'mān bin Muqarrin

as our commander. When we reached the land of the enemy, the representative of Khosrow came out with forty thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughīrah replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughīrah replied, "We are some people from the Arabs; we used to live a hard, miserable, disastrous life. We used to suck animal skins and date stones due to hunger. We used to wear clothes made of camel fur and goat hair, and we used to worship trees and stones. While we were in this state, the Lord of the heavens and the earth—elevated is His remembrance and majestic is His highness—sent to us from among ourselves a prophet whose father and mother are known to us. Our Prophet, the Messenger of our Lord, has ordered us to fight you until you worship Allāh alone or give *jizyah* (protection tax); and our Prophet has informed us that our Lord says: 'Whoever amongst us is killed shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remains alive shall become your master.'"[31]

Verse 133

﴿ أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَـٰهَكَ وَإِلَـٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَـٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

Or were you witnesses when death approached Ya'qūb? When he said to his sons, "What will you worship after me?" They said, "We shall worship your God, the God of your fathers—Ibrāhīm, Ismā'īl, Is'ḥāq—One God, and to Him we submit."

[Sūrah al-Baqarah 2:133]

[31] *Ṣaḥīḥ al-Bukhārī* 3159, 3160

Explanation

Allāh the Exalted mentioned Ismā'īl among the fathers of Ya'qūb, even though he was his uncle. Ibn Kathīr said, "This is from the standpoint of giving preference[32] to one wording over another if their meanings are connected, because Ismā'īl was his uncle. It was narrated by al-Qurṭubī that an-Nahās said, 'The Arabs call the uncle "father."' "

This is similar to the statement of Allāh the Exalted:

﴿ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ۝٣٠ إِلَّا إِبْلِيسَ ۝٣١ ﴾

So the angels prostrated, all of them together, except Iblīs.

[Sūrah al-Ḥijr 15:30-31]

Iblīs was given the same command that was given to the angels. They were commanded to prostrate to Ādam. And Iblīs was blameworthy for disobeying the command. This is because he used to resemble them, so he was dealt with as they were dealt with and given the same command. The difference is that Iblīs was from the *jinn*. He was created from fire while the angels were created from light.

The Prophet ﷺ said to 'Umar:

أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ أبيه؟

Did you not know that the uncle of a person is the replica of his father?[33]

[32] **Translator's note:** In the Arabic language, this is called *at-taghlīb* (التَّغْلِيبُ); this is to use one word over another if their meanings are connected, and the meaning of the chosen word would be understood as referring to both. For example: saying "parents" (الأبوين), which has the form of the dual from father, but it refers to both the father and mother.

[33] *Sunan Abī Dāwūd* 1623

Verse 137

﴿ فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنتُم بِهِ فَقَدِ اهْتَدَوا ۖ وَّإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾

So if they believe like that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allāh will suffice you against them. And He is the All-Hearer, the All-Knower.

[Sūrah al-Baqarah 2:137]

Explanation

He said, "So if they believe like that which you believe." To be "like" something means to be the same, with the same reality. Thus, this statement means: If they believe exactly like you believe, then they are rightly guided. Allāh the Exalted said:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

This means there is absolutely nothing similar to Allāh. And Allāh said:

﴿ إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ۝٦٠ لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ ۝٦١ ﴾

Truly, this is the supreme success! For the like of this let the workers work.

[Sūrah aṣ-Ṣāffāt 37:60-61]

The phrase "for the like of this" means "for this."

Allāh said:

﴿ فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ ﴾

Then let them produce a recital like it (the Qur'ān), if they should be truthful.

[Sūrah aṭ-Ṭūr 52:34]

This means: let them produce a recital equal to it in its flawless literary Arabic and eloquence. And they have no ability to do so.

Verse 143

﴿ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ﴾

And We made the *qiblah* which you used to face, so We may know those who followed the Messenger (Muḥammad) from those who would turn on their heels.

[Sūrah al-Baqarah 2:143]

Explanation

The knowledge of Allāh encompasses everything. There is nothing hidden from Him in the earth nor in the heavens. He does not receive new information about a matter of which He did not already have eternal knowledge. Allāh the Exalted said:

﴿ إِنَّمَا إِلَٰهُكُمُ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴾

Your God is only Allāh, the One. None has the right to be worshiped but He. He has full knowledge of

all things.

[Sūrah Ṭā-Hā 20:98]

And He said:

﴿ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴾

That you may know that Allāh has power over all things, and that Allāh surrounds (comprehends) all things in (His) knowledge.

[Sūrah aṭ-Ṭalāq 65:12]

And He said:

﴿ وَخَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

He created all things and He is the All-Knower of everything.

[Sūrah al-An'ām 6:101]

As for this verse: "And We made the *qiblah* which you used to face, so We may make known those who followed the Messenger (Muḥammad) from those who would turn on their heels," and verses similar to it, like the statement of Allāh:

﴿ وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴾

And what struck you on the day the two armies met was by permission of Allāh, that He might make evident the [true] believers.

[Sūrah Āli 'Imrān 3:166]

These verses do not mean that Allāh will acquire some information that was not already from His eternal knowledge. The intent is only to make it known to the people, and as a result, based upon this, they will receive reward or punishment.

Our shaykh, Shaykh Muḥammad al-Amīn ash-Shinqīṭī رحمه الله, said:

The ignorant person may surmise that Allāh the Exalted benefits from information and thus gains knowledge which He did not previously have. But Allāh is far above such a thought; rather, Allāh has complete knowledge of all things before they occur. Allāh clarified that He is in no need of information to inform Him of anything in His statement:

﴿ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾

So that Allāh might test what is in your breasts, and examine that which was in your hearts, and Allāh is All-Knower of what is in the breasts.

[Sūrah Āli 'Imrān 3:154]

His statement "and Allāh is All-Knower of what is in the breasts" after His statement "So that Allāh might test what is in your breasts" is clear-cut proof that there is no new information that He gains that was not already in His eternal knowledge. Allāh is far above such a thought. This is because the One who is the All-Knower of what is in the hearts has no need for information. This verse explains all the verses wherein Allāh mentions testing His creation. Thus, His statement "so We may know" means to manifest knowledge which will result in a reward or a punishment, and this does not negate the fact that He already had full knowledge of it before it occurred. The benefit of the test is to make it manifest to the people. As for the One who knows the secrets and the private meetings—He has full, complete knowledge of everything that will occur, and nothing is hidden from Him.[34]

[End of Shaykh ash-Shinqīṭī's speech]

[34] *Aḍwā' al-Bayān* 1/103

Verse 177

﴿ لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾

It is not righteousness that you turn your faces towards east and (or) west (in prayers); but righteousness is (the quality of) the one who believes in Allāh, the Last Day, the angels, the Book, and the prophets.

[Sūrah al-Baqarah 2:177]

Explanation

This verse is proof for five of the six pillars of faith, which are: belief in Allāh, His angels, His Books, His messengers, and the Last Day. And proof for all six pillars of faith can be found in the *ḥadīth* of Jibrīl when he asked the Prophet ﷺ about faith. He said, "It is to believe in Allāh, His angels, His Books, His Messenger, and the Last Day, and to believe in divine decree—the good of it and the bad of it."[35] This is the first *ḥadīth* in "The Book of Faith."

These five pillars of faith are also mentioned in the statement of Allāh the Exalted:

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾

The Messenger (Muḥammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His angels,

[35] *Ṣaḥīḥ Muslim* 93

His Books, and His messengers. They say, "We make no distinction between one another of His messengers," and they say, "We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the return."

[Sūrah al-Baqarah 2:285]

His statement "and to You is the return" alludes to belief in the Last Day.

Belief in these five pillars is also mentioned in the statement of the Exalted:

﴿ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴾

And whosoever disbelieves in Allāh, His angels, His Books, His messengers, and the Last Day, then indeed he has strayed far away.

[Sūrah an-Nisā' 4:136]

The Book and the Sunnah often combine belief in Allāh and belief in the Last Day, like in the statement of Allāh:

﴿ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾

(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and the Last Day.

[Sūrah an-Nisā' 4:59]

The Prophet ﷺ said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِي جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ.

He who believes in Allāh and the Last Day, let him not harm is neighbor; and he who believes in Allāh and the Last Day, let him honor his guest; and he who believes in Allāh and the Last Day, let him speak good or remain silent.[36]

The reason for combining these two is that belief in Allāh is the principle foundation upon which the other pillars are built, and everything that we must believe in is built upon this principle. Thus, mentioning belief in the Day of Judgment with it is to bring attention to the recompense and reward for our actions. If our actions are good, the reward shall be good; if our actions are evil, the recompense shall be evil. Thus, the Muslim performs good deeds found within the texts, hoping for reward, and he stays far away from sins and prohibitions, fearing the punishment.

Verse 230

﴿ فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِن بَعْدُ حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُ ۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَن يَتَرَاجَعَا إِن ظَنَّا أَن يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴾

And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on either of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.

[Sūrah al-Baqarah 2:230]

[36] *Ṣaḥīḥ Muslim* 47

Explanation

If the husband divorces his wife with an irrevocable divorce, she is not permissible for him until another man marries her while desiring to keep her as his wife, but then the second husband divorces her after intimacy. The statement "until she has married another husband" means that she is intimate with another husband. This is proven by the *ḥadīth* of 'Ā'ishah:

طَلَّقَ رَجُلٌ امْرَأَتَهُ ثَلَاثًا فَتَزَوَّجَهَا رَجُلٌ ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا، فَأَرَادَ زَوْجُهَا الْأَوَّلُ أَنْ يَتَزَوَّجَهَا، فَسُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ: لَا حَتَّى يَذُوقَ الْآخِرُ مِنْ عُسَيْلَتِهَا مَا ذَاقَ الْأَوَّلُ.

A man divorced his wife three times, then another man married her and divorced her before consummating the marriage with her. Her first husband wanted to remarry her, and the Prophet ﷺ was asked about that. He said, "No, not until the second husband tastes of her sweetness what the first one tasted."[37]

The word *nikāh* (marriage) carries the meaning of intimacy, and it also carries the meaning of the marriage contract. It's said, "So-and-so married the daughter of so-and-so," meaning they performed the marriage contract. It is also said, "So-and-so married his wife," meaning he was intimate with her. Most of the time that the word *nikāh* (marriage) is mentioned in the Qur'ān, it carries the meaning of the marriage contract. Like in the statement of Allāh the Exalted:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ ﴾

O you who believe! When you marry believing women and then divorce them before you have sexual intercourse with them...

[Sūrah al-Aḥzāb 33:49]

[37] *Ṣaḥīḥ Muslim* 1433

Verse 238

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

Guard strictly the prayers, especially the middle best prayer. And stand before Allāh with devotion.

[Sūrah al-Baqarah 2:238]

Explanation

These noble verses contain the command to preserve the five daily prayers. Emphasis is placed on the middle prayer by mentioning it separately even though it is one of the five daily prayers. This is to draw special attention to it. Allāh mentioned some attributes of the believers and completed this with His statement:

﴿ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴾

And those who strictly guard their prayers.

[Sūrah al-Mu'minūn 23:9]

And He said in Sūrah al-Ma'ārij:

﴿ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴾

And those who carefully maintain their prayer.

[Sūrah al-Ma'ārij 70:34]

The scholars differ concerning which prayer is the middle prayer. The most correct statement is that the middle prayer is 'Aṣr prayer. This is proven by the *ḥadīth* of 'Alī ﷺ. 'Alī ﷺ said:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ شَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى صَلاَةِ الْعَصْرِ مَلأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا. ثُمَّ صَلاَّهَا بَيْنَ

الْعِشَاءَيْنِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

The Messenger of Allāh ﷺ said on the day (of the Battle) of Aḥzāb, "They diverted us from saying the middle prayer, 'Aṣr prayer. May Allāh fill their houses and graves with fire." He then observed this prayer between the two evening prayers, Maghrib and 'Ishā'.[38]

Ibn Mas'ūd ﷺ said:

حَبَسَ الْمُشْرِكُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ صَلاَةِ الْعَصْرِ حَتَّى احْمَرَّتِ الشَّمْسُ أَوِ اصْفَرَّتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى صَلاَةِ الْعَصْرِ مَلأَ اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا. أَوْ قَالَ حَشَا اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا.

The polytheists detained the Messenger of Allāh ﷺ from observing the 'Aṣr prayer till the sun became red or it became yellow. Upon this, the Messenger of Allāh ﷺ said, "They have diverted us from (offering) the middle prayer, the 'Aṣr prayer. May Allāh fill their bellies and their graves with fire," or he said, "May Allāh stuff their bellies and their graves with fire."[39]

Al-Qurṭubī said in his *tafsīr* of this verse: "The middle of something is the best and most balanced part of it. For this reason, Allāh the Exalted said:

﴿ وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾

Thus, We have made you a middle (balanced) nation, that you be witnesses over mankind and the Messenger (Muḥammad) be a witness over you.

[Sūrah al-Baqarah 2:143]

"The command to guard the 'Aṣr prayer specifically, after the

[38] *Ṣaḥīḥ Muslim* 627

[39] *Ṣaḥīḥ Muslim* 628

command to guard the prayers in general, is proof of its great status."

This is also proven by the statement of the Prophet ﷺ:

الَّذِي تَفُوتُهُ صَلاَةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ.

The one who misses the 'Aṣr prayer, it is as though he has been cheated out of his family and his wealth.[40]

And the Messenger of Allāh ﷺ said:

مَنْ تَرَكَ صَلاَةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ.

Whoever abandons the 'Aṣr prayer, his deeds are null and void.[41]

The 'Aṣr prayer is also mentioned alongside Fajr prayer. The Prophet ﷺ said:

الْمَلاَئِكَةُ يَتَعَاقَبُونَ، مَلاَئِكَةٌ بِاللَّيْلِ وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ الْفَجْرِ وَالْعَصْرِ.

Angels come to you in succession, night and day, and they meet at Fajr prayer and 'Aṣr prayer.[42]

And he said:

إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لاَ تُضَامُّونَ فِي رُؤْيَتِهِ فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا. يَعْنِي الْعَصْرَ وَالْفَجْرَ ثُمَّ قَرَأَ جَرِيرٌ {وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا}.

"You shall see your Lord as you are able to see this moon, and you will not have any difficulty seeing Him. So if you can, do not let yourselves miss the prayer observed before the rising of the sun and its setting, meaning the 'Aṣr prayer and the morning prayer." Jarīr

[40] *Ṣaḥīḥ al-Bukhārī* 552

[41] *Ṣaḥīḥ al-Bukhārī* 553

[42] *Ṣaḥīḥ al-Bukhārī* 555; *Ṣaḥīḥ Muslim* 632

then recited it: "Celebrate the praise of your Lord before the rising of the sun and before its setting."[43]

And the Prophet ﷺ said:

مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ.

Whoever observes the two cool prayers will enter Paradise.[44]

'Aṣr is considered the middle prayer because it comes between two prayers during the day and two prayers during the night.

Verse 253

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ﴾

Those messengers; We preferred some to others. To some of them, Allāh spoke (directly); others, He raised to degrees; and to Jesus, the son of Maryam, We gave clear proofs and evidences, and supported him with the Holy Spirit.

[Sūrah al-Baqarah 2:253]

Explanation

This verse proves that some messengers were given preference over others. This is similar to the statement of Allāh the Exalted:

﴿ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۖ وَآتَيْنَا دَاوُودَ

[43] *Ṣaḥīḥ Muslim* 633

[44] *Ṣaḥīḥ Muslim* 635

زَبُورًا ﴾

And indeed, We have preferred some of the prophets above others, and to Dāwūd We gave the Zabūr.

[Sūrah al-Isrā' 17:55]

As for the prohibition of preferring some prophets over others, like the statement of the Prophet ﷺ:

لاَ تُخَيِّرُوا بَيْنَ الأَنْبِيَاءِ.

Do not differentiate between the prophets.[45]

And his statement:

لاَ تُخَيِّرُونِي عَلَى مُوسَى.

Do not favor me over Mūsā.[46]

This can be understood as his statement before the revelation was sent down giving preference to some prophets over others, or it can be understood as a prohibition of preferring some prophets over others due to nationalism. And this was the reason for his statement in this *ḥadīth*. This is based on an incident that occurred between a Muslim and a Jew when they insulted one another, as mentioned by Sa'īd al-Khudrī ﷺ. He said:

بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ جَاءَ يَهُودِيٌّ، فَقَالَ يَا أَبَا الْقَاسِمِ ضَرَبَ وَجْهِي رَجُلٌ مِنْ أَصْحَابِكَ. فَقَالَ مَنْ. قَالَ رَجُلٌ مِنَ الأَنْصَارِ. قَالَ ادْعُوهُ. فَقَالَ أَضَرَبْتَهُ. قَالَ سَمِعْتُهُ بِالسُّوقِ يَحْلِفُ وَالَّذِي اصْطَفَى مُوسَى عَلَى الْبَشَرِ. قُلْتُ أَىْ خَبِيثُ، عَلَى مُحَمَّدٍ صلى الله عليه وسلم فَأَخَذَتْنِي غَضْبَةٌ ضَرَبْتُ وَجْهَهُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم لاَ تُخَيِّرُوا بَيْنَ الأَنْبِيَاءِ.

[45] *Sunan Abī Dāwūd* 4668

[46] *Ṣaḥīḥ al-Bukhārī* 6517

While the Messenger of Allāh ﷺ was sitting, a Jew came and said, "O Abul-Qāsim! One of your Companions has slapped me on my face." The Prophet ﷺ asked, "Which one was it?" He replied that he was one of the Anṣār. The Prophet ﷺ sent for him, and on his arrival, he asked him whether he had hit the Jew. He (replied in the affirmative and) said, "I heard him taking an oath in the market, saying, 'By Him Who gave Mūsā superiority over all the human beings.' I said, 'O wicked man! Even over Muḥammad ﷺ?!' Anger overcame me and slapped him on his face." The Prophet ﷺ said, "Do not give a prophet superiority over another."[47]

From among the prophets are those whom Allāh took as a close friend, and this was Ibrāhīm, as Allāh the Exalted said:

﴿ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴾

And Allāh took Ibrāhīm as a close friend.

[Sūrah an-Nisā' 4:125]

Likewise, He took our Prophet Muḥammad ﷺ as a close friend. The Prophet ﷺ said:

إني أبرأ إلى الله أن يكون لي منكم خليل؛ فإن الله تعالى قد اتَّخذني خليلاً كما اتَّخذ إبراهيم خليلاً.

I declare before Allāh that I have no *khalīl* (close friend) from among you, for Allāh has taken me as a *khalīl* as He took Ibrāhīm as a *khalīl*.[48]

There are some prophets with whom Allāh spoke directly, such as Mūsā ﷺ. Allāh the Exalted said:

﴿ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴾

And to Mūsā, Allāh spoke directly.

[Sūrah an-Nisā' 4:164]

[47] *Ṣaḥīḥ al-Bukhārī* 2412

[48] *Ṣaḥīḥ Muslim* 1188

And He said:

﴿ وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ ﴾

And when Mūsā came at the time and place appointed by Us, and his Lord spoke to him.

[Sūrah al-A'rāf 7:143]

Allāh also spoke to our Prophet Muḥammad directly during the night he ascended to the heavens.

The best messengers are the messengers of strong will; they are our Prophet Muḥammad ﷺ, Nūḥ, Ibrāhīm, Mūsā, and Jesus (peace be upon them). Allāh mentioned them all in His statement:

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ﴾

And (remember) when We took from the prophets their covenant, and from you (O Muḥammad), and from Nūḥ, Ibrāhīm, Mūsā, and Jesus bin Maryam.

[Sūrah al-Aḥzāb 33:7]

And He said:

﴿ شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾

He (Allāh) has ordained for you the same religion (Islām) which He ordained for Nūḥ, and that which We have inspired in you (O Muḥammad), and that which We ordained for Ibrāhīm, Mūsā, and Jesus, saying you should establish religion and make no divisions in it.

[Sūrah ash-Shūrā 42:13]

Ibn Kathīr رَحِمَهُ ٱللَّٰهُ said in his explanation of the verse:

﴿ فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ ﴾

Therefore, be patient (O Muḥammad) as did the messengers of strong will.

[Sūrah al-Aḥqāf 46:35]

"The scholars have differed concerning the number of messengers of strong will, the most correct statement being that they are Nūḥ, Ibrāhīm, Mūsā, Jesus, and the seal of the prophets, Muḥammad (peace be upon them). Their names have been mentioned in two *suwar* of the Qur'ān: Sūrah ash-Shūrā and Sūrah al-Aḥzāb. It is also conceivable that the intent of the statement 'messengers of strong will' includes all the messengers; thus, the word 'of' (مِنَ) is to explain the classification. And Allāh knows best."

Our Shaykh Muḥammad Amīn ash-Shinqīṭī said:

Know! The viewpoint that the intent of "messengers of strong will" includes all the messengers and the word "of" (مِنَ) is to explain the classification—this is in opposition to the reality. This is proven by other verses in the Qur'ān. Allāh said:

﴿ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ ﴾

So wait with patience for the decision of your Lord, and be not like the companion of the fish.

[Sūrah al-Qalam 68:48]

Allāh the Exalted commanded His prophet in this verse in Sūrah al-Qalam with patience, and forbade him from being like Yūnus (who was the companion of the fish).

And He said:

﴿ وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴾

And indeed, We made a covenant with Ādam before, but he forgot, and We found on his part no firm willpower.

[Sūrah Ṭā-Hā 20:115]

These verses prove that the messengers of strong will are those whom Allāh commanded His prophet to show patience like the patience they showed, and the messengers of strong will are not all the messengers. And all knowledge belongs to Allāh.[49]

[End of Shaykh ash-Shinqīṭī's speech]

Al-Ḥāfiẓ Ibn Ḥajar said in *At-Taqrīb wat-Tarhīb,* while explaining Sūrah al-Isrā': "There is no difference of opinion concerning the fact that the messengers are better than the prophets who were not messengers. And the messengers of strong will are better than the other messengers. The messengers of strong will are mentioned in Sūrah ash-Shūrā and Sūrah al-Aḥzāb. There is no difference of opinion that the best of the messengers of strong will is Muḥammad ﷺ, then after him is Ibrāhīm, then after him is Mūsā."

Verse 255

﴿ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

Allāh! None has the right to be worshiped but He, the Ever-living, the Sustainer of existence. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His permission? He knows what is in front of them and what is behind them. And they will never

[49] *Aḍwā' al-Bayān* 7/44-435

compass anything of His knowledge except that which He wills. His *kursī* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[Sūrah al-Baqarah 2:255]

Explanation

This is Āyatul-Kursī, the greatest verse in the Book of Allāh. This is based upon the *ḥadīth* of Ubayy bin Ka'b:

قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَىُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ. قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَىُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ. قَالَ قُلْتُ اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّومُ. قَالَ فَضَرَبَ فِي صَدْرِي وَقَالَ وَاللَّهِ لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ.

The Messenger of Allāh ﷺ said, "O Abul-Mundhir, do you know the verse from the Book of Allāh which, according to you, is the greatest?" I said, "Allāh and His Messenger ﷺ know best." He again said, "Abul-Mundhir, do you know the verse from the Book of Allāh which, according to you, is the greatest?" I said, "Allāh, there is no god worthy of worship but He, the Living, the Sustainer of existence." Thereupon, he struck me on my chest and said, "May knowledge be pleasant for you, O Abul-Mundhir!"[50]

This verse contains 10 statements similar to the statement of Allāh in Sūrah ash-Shūrā:

﴿ فَلِذَٰلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ آمَنتُ بِمَا أَنزَلَ اللَّهُ مِن كِتَابٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ لَا

[50] *Ṣaḥīḥ Muslim* 810

حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ اللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ الْمَصِيرُ ﴾

So unto this then invite (people) (O Muḥammad), and stand firm as you are commanded, and follow not their desires, but say: "I believe in whatsoever Allāh has sent down of the Book and I am commanded to do justice among you; Allāh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allāh will assemble us (all), and to Him is the final return."

[Sūrah ash-Shūrā 42:15]

Āyatul-Kursī contains five names from the names of Allāh: Allāh, the Ever-living, the One Who sustains and protects all that exists, the Most High, and the Most Great.

The name al-Qayyūm (الْقَيُّومُ), the Sustainer of existence, is mentioned alongside the name "the Ever-living" in three verses throughout the Qur'ān; Āyatul-Kursī and the following two verses:

﴿ الم ۞ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۞ ﴾

Alif-lām-mīm. **Allāh, none has the right to be worshiped but He, the Ever-living, the One Who sustains and protects all that exists.**

[Sūrah Āli 'Imrān 3:1-2]

﴿ وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ﴾

And (all) faces shall be humbled before (Allāh), the Ever-living, the Sustainer of existence.

[Sūrah Ṭā-Hā 20:111]

The name "the Ever-living" is mentioned alone in the following verse:

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ ﴾

And put your trust in the Ever-living, One Who dies

not.

[Sūrah al-Furqān 25:58]

The name "the Most High" appears alongside three different names: The Most Great, as found in the statement of Allāh:

﴿ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

[Sūrah ash-Shūrā 42:4]

Al-Ḥakīm, as found in the statement of Allāh:

﴿ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلِيٌّ حَكِيمٌ ﴾

It is not given to any human being that Allāh should speak to him unless (it be) by inspiration, or from behind a veil, or (that) He sends a messenger to reveal what He wills by His leave. Verily, He is Most High, Most Wise.

[Sūrah ash-Shūrā 42:51]

And al-Kabīr, as found in the statement of Allāh:

﴿ إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴾

Surely, Allāh is Ever Most High, Most Great.

[Sūrah an-Nisā' 4:34]

His statement "Allāh! None has the right to be worshiped but He"—This means that Allāh is the true God with whom no one has a share in divinity except for Him. He is the One to whom all worship must be directed, and it is not permissible to associate any

partners with Him in worship. This is because, just as He is the only One who creates and brings life into existence, He is the only One who deserves to be worshiped, alone without partners. The statement of sincerity (the *shahādah*) comprises negating that which is general and affirming that which is specific. It negates worship for everything other than Allāh while affirming worship for Allāh alone, without partners.

His statement: "the Ever-living, the Sustainer of Existence; neither slumber nor sleep overtakes Him"—Allāh the Exalted is the Ever-living with perfect complete life, the One who never dies.

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ ﴾

And put your trust in the Ever-living, One Who dies not.

[Sūrah al-Furqān 25:58]

Allāh is the Sustainer of existence Who sustains all life. And He has no need of anything or anyone, but everyone and everything is in need of Him. In affirming His perfect life and affirming He is the Sustainer of existence, He said, "Neither slumber nor sleep overtakes Him." This is due to the perfection of His life and existence. Thus, drowsiness—which is slumber—does not befall him; nor is He affected by sleep, which is stronger than slumber. The Messenger of Allāh ﷺ said:

إِنَّ اللَّهَ لاَ يَنَامُ وَلاَ يَنْبَغِي لَهُ أَنْ يَنَامَ يَرْفَعُ الْقِسْطَ وَيَخْفِضُهُ وَيُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ بِاللَّيْلِ وَعَمَلُ اللَّيْلِ بِالنَّهَارِ.

Verily, Allāh does not sleep and it does not befit Him to sleep. He raises the scale and lowers it. The deeds of the day are presented to Him in the night and the deeds of the night in the day.[51]

Allāh the Exalted said:

﴿ وَمِنْ آيَاتِهِ أَن تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ﴾

[51] *Ṣaḥīḥ Muslim* 179

And among His signs is that the heaven and the earth stand by His command.

[Sūrah ar-Rūm 30:25]

His statement: "To Him belongs all that is in the heavens and all that is in the earth"—This clarifies that Allāh is the Owner of the heavens, the earth, and all that is between them. He is the Lord of everything and the Owner of everything. He disposes of the affairs in His kingdom however He desires. He alone has created the heavens, the earth, and all creation. He is the Owner of all and He has no partners to share His creation with Him, and no one has any share in His kingdom.

His statement: "Who is he that can intercede with Him except with His permission?"—Because of His greatness and pride, no one can come forward to intercede with Him except after He has granted permission to the one wanting to intercede and after He is pleased with the person receiving the intercession. Allāh the Exalted said:

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ ﴾

And they cannot intercede except on behalf of one with whom He is pleased.

[Sūrah al-Anbiyā' 21:28]

And He said:

﴿ وَكَم مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ ﴾

And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and pleases.

[Sūrah an-Najm 53:26]

And He said:

﴿ يَوْمَئِذٍ لَّا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَرَضِيَ

لَهُ قَوْلًا ﴾

On that Day, no intercession shall avail, except the one for whom the Most Beneficent (Allāh) has given permission and whose word is acceptable to Him.

[Sūrah Ṭā-Hā 20:109]

His statement: "He knows what is in front of them and what is behind them. And they will never compass anything of His knowledge except that which He wills"—Allāh has full knowledge of all past events, current events, and future events. He has full knowledge of events before they occur, and nothing is hidden from Him in the earth or in the heavens. And He knows what the hearts conceal. No one from His creation has any knowledge except what He has taught them. Thus, whatever knowledge the creation has, He has revealed it to them, and whatever He does not reveal to His creation, they have no way of knowing this information.

His statement: "His *kursī* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them"—The throne of Allāh is the greatest creation, and the *kursī* is a great creation. It extends over the heavens and the earth while it is less than the throne. Ibn 'Abbās explained the *kursī* as the footstool.[52]

Allāh the Exalted feels no fatigue in guarding and protecting the heavens and the earth, those upon them and all between them; rather, this is easy for Him.

His statement: "And He is the Most High, the Most Great"—This is greatness which is perfect and complete. Due to His greatness, everything humbles before Him. He is the Exalted, the Most High. His elevation includes His power, dominance, and essence.

[52] Narrated by aṭ-Ṭabarānī (12404) with an authentic narration.

Verse 256

﴿ لَا إِكْرَاهَ فِي الدِّينِ ۖ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in the false deities and believes in Allāh has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.

[Sūrah al-Baqarah 2:256]

Explanation

The reason this verse was revealed is mentioned in the *ḥadīth* collected by Abū Dāwūd, narrated from Ibn 'Abbās.

قَالَ كَانَتِ الْمَرْأَةُ تَكُونُ مِقْلاَتًا فَتَجْعَلُ عَلَى نَفْسِهَا إِنْ عَاشَ لَهَا وَلَدٌ أَنْ تُهَوِّدَهُ فَلَمَّا أُجْلِيَتْ بَنُو النَّضِيرِ كَانَ فِيهِمْ مِنْ أَبْنَاءِ الأَنْصَارِ فَقَالُوا لاَ نَدَعُ أَبْنَاءَنَا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {لاَ إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ} قَالَ أَبُو دَاوُدَ الْمِقْلاَتُ الَّتِي لاَ يَعِيشُ لَهَا وَلَدٌ.

When the children of a woman (in pre-Islamic days) did not survive, the woman would take a vow on herself that if her child survives, she would convert it to a Jew. When Banun-Naḍīr were expelled (from Arabia), there were some children of the Anṣār among them. They said, "We shall not leave our children." So Allāh the Exalted revealed: "Let there be no compulsion in religion. Truth stands out clear from error." Abū Dāwūd said, "*Miqlāt* means a woman whose children do not survive."[53]

[53] *Sunan Abī Dāwūd* 2682

The consideration is given to the general wording of the verse, not the specific reason the verse was revealed, as mentioned by Ibn Kathīr. The meaning of this verse is that the individual non-Muslims are not compelled to enter Islām. This does not negate the verse about fighting the non-Muslims until they submit and pay the tax of protection, like the statement of Allāh the Exalted:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُم مِّنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴾

O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allāh is with those who are the righteous.

[Sūrah at-Tawbah 9:123]

And the statement of the Prophet ﷺ:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ فَمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ.

I have been commanded to fight against people until they bear witness that nothing has the right to be worshiped except Allāh; and he who says nothing has the right to be worshiped except Allāh, the protection of his property and life was guaranteed on my behalf, except for the right affairs rest with Allāh.[54]

Ibn Kathīr said about the *tafsīr* of this verse: "There is no compulsion in religion" means that no one is forced to enter Islām, because it is clearly explained with well-defined proofs and evidences such that no one has to be forced to enter it. Rather, the one whom Allāh has guided to Islām, opened his heart and enlightened him, he will enter Islām upon clarity. And the one whose heart Allāh blinds, whose ears and eyes He closes, he will not benefit if he is forced to enter the religion.

His statement: "Thus, he has grasped the most trustworthy handhold

[54] *Ṣaḥīḥ Muslim* 21

that will never break"—This means whoever negates worship for everything other than Allāh and affirms worship for Allāh alone then grabbed hold of the truth and guidance and is safeguarded from misguidance. Ibn Kathīr said, "Whoever removes the false deities, idols, and that which the Shayṭān calls to from the worship of other than Allāh, and he singles out Allāh alone in worship and testifies that nothing has the right to be worshiped except Allāh, then he has grasped the most trustworthy handhold."

This means that his affair is firm and he is upright upon the correct way and the Straight Path.

Sūrah Āli 'Imrān

Verse 31

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾

Say (O Muḥammad, to mankind): "If you (really) love Allāh, then follow me; Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful."

[Sūrah Āli 'Imrān 3:31]

Explanation

True love for Allāh and His Messenger ﷺ is the reason for all good and success in this life and the Hereafter. The Muslim loves Allāh and His Messenger and he loves those whom Allāh and His Messenger love. The Muslim loves what Allāh loves and what the Messenger of Allāh loves. The Prophet ﷺ said:

ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاَوَةَ الإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ.

There are three qualities, whoever possesses them will find the sweetness of faith: when Allāh and His Messenger are dearer to him than anyone else; when he loves a man and only loves him for the sake

of Allāh; and when he would hate to go back to disbelief just as he would hate to be thrown into the Fire.[1]

Loving Allāh and His Messenger is not by a mere claim—it is only by following what was brought by the Messenger ﷺ from the Book and the Sunnah. The claim must contain clarity, just as worldly affairs are not validated by mere claims—rather, they must also have proofs. Likewise, the person claiming to love Allāh and His Messenger must prove it by following the Messenger of Allāh ﷺ. For this reason, some Salaf call this verse "the test verse."

Ibn Kathīr said in his tafsīr of this verse:

This noble verse judges that everyone who claims to love Allāh but is not upon the methodology of the Prophet, is a liar in his claim until he follows the legislation of the Prophet ﷺ and the religion in all statements, actions, and situations. As the Prophet ﷺ said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

Whoever introduces into this affair that which is not from it will have it rejected.[2]

For this reason, He said, "Say (O Muḥammad, to mankind): 'If you (really) love Allāh, then follow me; Allāh will love you.'" This means that you will obtain that which is greater than what was requested of you, which is for Allāh to love you. This is greater than you loving Allāh. As some of the scholars said, "The important matter is not that you love Allāh, but the important matter is that He loves you." Ḥasan al-Baṣrī said, "Some people claim that they love Allāh, thus Allāh tested them with this verse: 'Say (O Muḥammad, to mankind): "If you (really) love Allāh then follow me; Allāh will love you."'"

[End of Ibn Kathīr's speech]

Loving the Messenger of Allāh ﷺ is not by wiping the wall around his grave. Imām an-Nawawī said, "It is not permissible to perform *ṭawāf* around the grave of the Prophet ﷺ, and it is hated to attach

[1] *Ṣaḥīḥ Muslim* 165

[2] *Ṣaḥīḥ Muslim* 1718

your chest or back to the wall of his grave."[3]

Abū 'Abdillāh al-Ḥalīmī and others have said, "It is hated to wipe it (the walls of the Prophet's grave) with the hands or to kiss it; rather, it is from good etiquette to keep a respectable distance from the walls of the grave just as one would keep a distance from him if he were present during his lifetime."

This is the correct viewpoint stated by the scholars. Do not be deceived by many of the common folk opposing this in their actions, because following someone is only based upon authentic *aḥādīth* and the statements of the scholars. Don't look toward what the common people and ignorant people have invented. The Prophet ﷺ said:

مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

Whoever performs an action which is not from our affair will have it rejected.[4]

And the Prophet ﷺ said:

لاَ تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَيَّ فَإِنَّ صَلاَتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ.

Do not take my grave as a place of festivity (which you visit repeatedly). Send blessings upon me, for your greeting will reach me no matter where you are.[5]

Fuḍayl bin 'Iyāḍ said that which means, "Adhere to the path of guidance and you will not be harmed by the small number of people who adhere to it. And beware of the paths of misguidance and do not be deceived by the large number of destroyed adherents to it."

If it crosses someone's mind that wiping the walls of the Prophet's grave will bring him the most blessings, then this is from his ignorance, because blessings are obtained in that which agrees with the legislation; so how can you seek blessings in that which opposes

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[3] *Sharḥ al-Muhadh'dhab* 8/207

[4] *Ṣaḥīḥ Muslim* 1718

[5] *Sunan Abī Dāwūd* 2042; classed as *ṣaḥīḥ* by al-Albānī in *Ṣaḥīḥ al-Jāmi'* (7226).

it?

Verse 55

﴿ إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ﴾

And (remember) when Allāh said, "O Jesus! I will take your soul and raise you to Myself and clear you of those who disbelieve, and I will make those who follow you superior to those who disbelieve until the Day of Resurrection."

[Sūrah Āli 'Imrān 3:55]

Explanation

Jesus, the son of Maryam ﷺ, was raised to the heavens by Allāh while he was alive, as is mentioned in this verse. Allāh the Exalted said:

﴿ بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ﴾

Rather, Allāh raised him to Himself.

[Sūrah an-Nisā' 4:158]

And Allāh the Exalted said:

﴿ وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ﴾

And there is none of the People of the Scripture (Jews and Christians) except that he must believe in him (Jesus), before his death.

[Sūrah an-Nisā' 4:159]

This means before the death of Jesus ﷺ. And there are numerous narrations that mention the return of Jesus during the last days. He will return and rule by the legislation which was given to Muḥammad ﷺ. The Prophet Muḥammad ﷺ said:

وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا عَدْلاً، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ.

By Him in Whose Hands is my soul, surely the son of Mary will soon descend among you as a just ruler; he will break the cross, kill the pigs, and abolish the protection tax.[6]

The mention of taking his soul before raising him to the heavens refers to taking the soul at the time of sleeping. The Qur'ān applies the phrase "taking the soul" to sleep in various places. Allāh the Exalted said:

﴿ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ﴾

It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day.

[Sūrah al-An'ām 6:60]

And He said:

﴿ اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ﴾

It is Allāh Who takes away the souls at the time of their death, and those that died not during their sleep.

[Sūrah az-Zumar 39:42]

This verse—"O Jesus! I will take your soul and raise you to Myself"—could also carry the meaning of mentioning first that which occurs last. As Allāh said:

[6] *Ṣaḥīḥ al-Bukhārī* 3448

﴿ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴾

Thamūd and 'Ād denied the Striking Calamity.

[Sūrah al-Ḥāqqah 69:4]

He mentioned Thamūd first even though 'Ād came before Thamūd.

Also, the phrase "take your soul" can carry the same meaning as elevating someone.

The followers of Jesus who will be above those who disbelieve on the Day of Judgment are those who were upon his legislation before the Prophet Muḥammad ﷺ was sent, and then those who follow the legislation of the Prophet Muḥammad which abrogated the legislation of Jesus and all other legislations. As for those who do not follow Muḥammad ﷺ, then they are not followers of Jesus; rather, they are following that which was distorted and altered. Thus, they are those who disbelieved. The Prophet ﷺ said:

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لاَ يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الأُمَّةِ يَهُودِيٌّ وَلاَ نَصْرَانِيٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلاَّ كَانَ مِنْ أَصْحَابِ النَّارِ.

I swear by Him in Whose Hand is the soul of Muḥammad, there is no one among this *ummah*, Jew or Christian, who hears of me then dies without believing in that with which I have been sent but he will be one of the people of Hellfire.[7]

Verses 59–60

﴿ إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ ﴿٥٩﴾ الْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴿٦٠﴾ ﴾

[7] *Ṣaḥīḥ Muslim* 153

Verily, the likeness of Jesus with Allāh is the likeness of Ādam. He created him from dust, then (He) said to him, "Be," and he was. The truth is from your Lord, so do not be among the doubters.

[Sūrah Āli 'Imrān 3:59-60]

Explanation

Jesus, the son of Maryam عليه السلام, according to the legislation of Islām, is the slave of Allāh and His messenger, His word given to Maryam and a spirit from Him. Jesus is a slave, so he is not to be worshiped. And he is a messenger, so he is not to be belied. The Jews and Christians are negligent and extreme. The Jews belied Jesus and were negligent such that they accused him of being born from fornication. As for the Christians, they are extreme such that they worship Jesus along with Allāh.

With His absolute power and might, Allāh created Jesus from Maryam without a father, just as He created Ādam from dust and He created Eve from Ādam. He created the rest of mankind from a father and a mother. These are the four ways in which man was created. Allāh mentions three of the ways He created man in the beginning of Sūrah an-Nisā'. He said:

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ﴾

O mankind! Be dutiful to your Lord, Who created you from a single person (Ādam), and from him (Ādam) He created his wife (Eve), and from them both He created many men and women.

[Sūrah an-Nisā' 4:1]

The fourth method by which mankind was created is the creation of Jesus from a mother with no father. And it is not strange that Allāh

created Jesus from a mother with no father, for surely, He created Ādam without a father or a mother. For this reason, He said, "Verily, the likeness of Jesus with Allāh is the likeness of Ādam. He created him from dust, then (He) said to him, 'Be,' and he was." Therefore, Jesus was created by Allāh saying to him the word "be" just as Ādam was created by Allāh saying to him "be." The creation of Jesus as mentioned by Islām is the absolute truth, and there is no doubt about this. For this reason, Allāh the Exalted said, "The truth is from your Lord, so do not be among the doubters." Allāh said in Sūrah Maryam:

﴿ ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٣٥﴾ ﴾

That is Jesus, the son of Mary—the word of truth about which they are in dispute. It befits not (the majesty of) Allāh that He should beget a son. Glorified (and exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is.

[Sūrah Maryam 19:34-35]

Ibn Kathīr said in his explanation of this verse: "Allāh the Exalted said, 'Verily, the likeness of Jesus with Allāh'—this means the ability of Allāh to create him without a father—'is the likeness of Ādam,' because Allāh created Ādam without a father or a mother. He created him from dust, then (He) said to him, "Be," and he was. Thus, the One who created Ādam without a mother or father is certainly able to create Jesus without a father. Therefore, if they are able to claim that Jesus is the son of Allāh because he was created without a father, it is more correct to claim that Ādam is the son of Allāh. But they know and agree that this is false, so their claim that Jesus is the son of Allāh is even more false and corrupt. The Lord of creation wanted to show His power by creating Ādam from dust without a father or a mother, and by creating Eve from Ādam without a mother, and by creating Jesus from a mother without a father. And He created the

rest of mankind from a father and a mother."

These are the four ways in which Allāh created man. He created Ādam from dust, He created Eve from Ādam, He created Jesus from a mother with no father, and He created the rest of mankind from a father and a mother; and there are some from the creation whom Allāh renders barren. Allāh the Exalted said:

﴿ لِّلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنَاثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ۝ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا ۖ وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ ۝ ﴾

To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is able to do all things.

[Sūrah ash-Shūrā 42:49-50]

The people are also divided into four categories as it relates to those who will be fortunate and those who will be miserable:

1) Some people are raised upon Islām and will die upon Islām.

2) Some people are raised upon disbelief and will die upon disbelief.

3) Some people have a good beginning (Islām), yet they die upon an evil ending (disbelief).

4) Some people have an evil beginning (disbelief), yet they die upon a good ending (Islām).

The last two categories of people are mentioned in the *ḥadīth* of Ibn Mas'ūd ﷺ. The Prophet ﷺ said:

فوالذي لا إله غيره، إن أحدكم ليعمل بعمل أهل الجنّة حتى ما

يكون بينه وبينها إلاّ ذراع، فيسبق عليه الكتاب فيعمل بعمل أهل النار فيدخلها، وإن أحدكم ليعمل بعمل أهل النار، حتى ما يكون بينه وبينها إلاّ ذراع، فيسبق عليه الكتاب، فيعمل بعمل أهل الجنّة فيدخلها.

I swear by the One besides Whom there is no deity worthy of worship but Him: one of you may do the deeds of the people of Paradise until there is nothing between him and it but a cubit, then the decree overtakes him and he does the deeds of the people of Hell, and enters it. And one of you may do the deeds of the people of Hell until there is nothing between him and it but a cubit, then the decree overtakes him and he does the deeds of the people of Paradise, and enters it.[8]

Verse 92

﴿ لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴾

By no means shall you attain piety unless you spend of that which you love; and whatever of good you spend, Allāh knows it well.

[Sūrah Āli 'Imrān 3:92]

Explanation

This verse proves that the Muslim who gives charity spends from what he loves and what amazes him, and he does not intend to spend from his lowly wealth. Allāh the Exalted said:

﴿ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا

[8] *Ṣaḥīḥ al-Bukhārī* 3208; *Ṣaḥīḥ Muslim* 2643



And they give food, in spite of their love for it (or for the love of Him), to the poor, the orphan, and the captive, (saying): "We feed you seeking Allāh's countenance only. We wish for no reward nor thanks from you."

[Sūrah al-Insān 76:8-9]

And He said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِآخِذِيهِ إِلَّا أَن تُغْمِضُوا فِيهِ ﴾

O you who believe! Spend of the good things which you have earned, and of that which We have produced from the earth for you, and do not aim at that which is impure to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein.

[Sūrah al-Baqarah 2:267]

These verses show that the Muslim spends from the good things Allāh has provided for him, not from the impure, lowly things that he is not concerned about giving away, which he would receive unwillingly if he himself had to receive it. He should deal with the people in the manner he would like for them to deal with him. The term "impure" is applied to that which is impermissible and the lowly things that are permissible; and this is the meaning within this verse.

Another example of the term "impure" being applied to something which is permissible yet lowly is the statement of the Prophet ﷺ:

كَسْبُ الْحَجَّامِ خَبِيثٌ.

The earnings of a cupper are impure.[9]

The proof that the meaning of the word "impure" is "lowly" in this *ḥadīth* is the *ḥadīth* of Ibn 'Abbās ﷺ. He said:

احْتَجَمَ النَّبِيُّ صلى الله عليه وسلم وَأَعْطَى الَّذِي حَجَمَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ.

The Prophet ﷺ was cupped and he paid the cupper. If this was impermissible, he would not have paid him.[10]

The Companions of the Messenger of Allāh ﷺ were at the forefront and most diligent upon all good. For this reason, they spent their most beloved wealth in the cause of Allāh. Anas bin Mālik ﷺ said:

كان أبو طلحة أكثر الأنصار بالمدينة مالاً من نخل، وكان أحب أمواله إليه "بيرحاء"، وكانت مستقبلة المسجد وكان رسول الله صلى الله عليه وسلم يدخلها ويشرب من ماء فيها طيب، قال أنس: فلما أُنزلت هذه الآية {لن تنالوا البر حتى تنفقوا مما تحبون} قام أبو طلحة إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله إن الله تبارك وتعالى يقول {لن تنالوا البر حتى تنفقوا مما تحبون} وإن أحب أموالي إلي "بيرحاء" وإنها صدقة لله أرجو برَّها وذُخرها عند الله فضعها يا رسول الله حيث أراك الله، قال: فقال رسول الله صلى الله عليه وسلم: بخٍ ذلك مال رابح، ذلك مال رابح، وقد سمعت ما قلت وإني أرى أن تجعلها في الأقربين، فقال أبو طلحة: أفعل يا رسول الله، فقسمها أبو طلحة في أقاربه وبني عمه.

"Abū Ṭalḥah was the wealthiest of the Anṣār of Madīnah in terms of palm trees, and the dearest of his wealth to him was (the garden of) Bayraḥā', which was opposite the *masjid*. The Messenger of Allāh

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[9] *Sunan Abī Dāwūd* 3421

[10] *Ṣaḥīḥ al-Bukhārī* 2103

ﷺ used to enter it and drink from good water that was to be found there." Anas said, "When the verse 'By no means shall you attain piety unless you spend (in Allāh's cause) of that which you love' was revealed, Abū Ṭalḥah got up and went to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh, Allāh says, "By no means shall you attain piety unless you spend (in Allāh's cause) of that which you love," and the dearest of my wealth to me is Bayraḥā'. (I give it in) charity for the sake of Allāh, hoping to earn its reward with Allāh; so dispose of it, O Messenger of Allāh, as Allāh shows you.' The Messenger of Allāh ﷺ said, 'Well done; that is a profitable deal, that is a profitable deal. I have heard what you said and I think that you should distribute it among your relatives.' Abū Ṭalḥah said, 'I shall do that, O Messenger of Allāh,' and he distributed it among his relatives and the sons of his paternal uncles."[11]

Ibn 'Umar ﷺ narrated:

أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَصَابَ أَرْضًا بِخَيْبَرَ، فَأَتَى النَّبِيَّ صلى الله عليه وسلم يَسْتَأْمِرُهُ فِيهَا، فَقَالَ يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ أَرْضًا بِخَيْبَرَ، لَمْ أُصِبْ مَالاً قَطُّ أَنْفَسَ عِنْدِي مِنْهُ، فَمَا تَأْمُرُ بِهِ قَالَ إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا، وَتَصَدَّقْتَ بِهَا. قَالَ فَتَصَدَّقَ بِهَا عُمَرُ أَنَّهُ لاَ يُبَاعُ وَلاَ يُوهَبُ وَلاَ يُورَثُ، وَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَفِي الْقُرْبَى، وَفِي الرِّقَابِ، وَفِي سَبِيلِ اللَّهِ، وَابْنِ السَّبِيلِ، وَالضَّيْفِ، لاَ جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ، وَيُطْعِمَ غَيْرَ مُتَمَوِّلٍ.

'Umar bin al-Khaṭṭāb got some land in Khaybar, and he went to the Prophet ﷺ to consult him about it, saying, "O Messenger of Allāh, I got some land in Khaybar better than that which I have ever had; what do you suggest I do with it?" The Prophet ﷺ said, "If you like, you can give the land as endowment and give its fruits in charity." So 'Umar gave it in charity as an endowment on the condition that it would not be sold or given to anybody as a present and it would not be inherited, but its yield would be given in charity to the poor people, to the kith and kin, for freeing slaves, for Allāh's cause, to

[11] *Ṣaḥīḥ al-Bukhārī* 4554; *Ṣaḥīḥ Muslim* 2315

the travelers and guests; and that there would be no harm if the guardian of the endowment ate from it according to his need with good intention, and fed others without storing it for the future.[12]

In the verse "By no means shall you attain piety unless you spend of that which you love," the phrase "piety" (*al-birr,* الْبِر) here has been explained to mean Paradise. This was narrated by al-Qurṭubī from Ibn Mas'ūd, Ibn 'Abbās, 'Aṭā', Mujāhid, and 'Amr bin Maymūn. This means, "You will not obtain Paradise until you spend from that which you love."

The phrase "piety"' (*birr*) has also been interpreted as "righteous actions." This can be found in the statement of the Prophet ﷺ:

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا.

The Messenger of Allāh ﷺ said, "You must be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he will be recorded with Allāh as a speaker of the truth. Beware of telling lies, for lying leads to immorality and immorality leads to the Hellfire. A man will keep telling lies and striving to tell lies until he is recorded with Allāh as a liar."[13]

In this narration, righteousness contrasts with immorality, and Allāh mentioned the righteous and the wicked and the recompense for each. He said:

﴿ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝١٣ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۝١٤ ﴾

Verily, the righteous will be in delight, and verily,

[12] *Ṣaḥīḥ al-Bukhārī* 2737

[13] *Ṣaḥīḥ Muslim* 6639

the wicked will be in the blazing Fire.

[Sūrah al-Infiṭār 82:13-14]

Allāh has commanded us to cooperate upon righteousness and piety. He said:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

And cooperate in righteousness and piety, but do not cooperate in sin and transgression. And fear Allāh; indeed, Allāh is severe in punishment.

[Sūrah al-Mā'idah 5:2]

These two phrases—*al-birr wat-taqwā* (الْبِرِّ وَالتَّقْوَىٰ), righteousness and piety—if mentioned together, have separate meanings; but if only one of them is mentioned, they share a meaning. Thus, righteousness (*birr*) in this verse means "performing righteous actions" while piety (*taqwā*) means "avoiding sins." If righteousness (*birr*) is mentioned alone, it means "performing righteous actions and avoiding sins." Likewise, when piety (*taqwā*) is mentioned alone, it carries both meanings.

Verse 102

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴾

O you who believe! Fear Allāh as He should be feared. And die not except in a state of Islām.

[Sūrah Āli 'Imrān 3:102]

Explanation

Taqwā of Allāh means for the individual to place between himself

and the anger of Allāh a barrier to protect himself from Allāh's anger. This is accomplished by obeying His commands and staying away from His prohibitions. "Fear Allāh as He should be feared" means that He is obeyed and not disobeyed, He is remembered and not forgotten, and He is thanked and not shown ingratitude. This is how it was explained by Ibn Mas'ūd ﷺ.

Some scholars say that this verse was abrogated by the verse:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

So fear Allāh as much as you are able.

[Sūrah at-Taghābun 64:16]

This was narrated by Ibn Kathīr in his *tafsīr* of this verse. He narrated this as statements of Sa'īd bin Jubayr, Abū 'Āliyah, Rabī' bin Anas, Qatādah, and others. After mentioning this viewpoint, al-Qurṭubī said, "The statement 'so fear Allāh as much as you are able' explains the other verse. Thus, it means 'fear Allāh as He deserves to be feared, as much as you are able.' This is the most correct viewpoint. This is because a verse is only abrogated when it cannot be reconciled with the abrogating verse. But in this case, the two verses can be reconciled, and this is most correct and befitting."

His statement: "And die not except in a state of Islām"—This means [you should] adhere to Islām and remain upon it until your lifespan ends; thus, you die upon a good state and you will be sealed with a good ending. The Messenger of Allāh ﷺ said:

أَحَبُّ الأَعْمَالِ إِلَى اللَّهِ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ.

The most beloved deeds to Allāh the Exalted are those performed continuously, even if they are small.[14]

And the Prophet ﷺ said:

من أحب أن يزحزح عن النار، ويدخل الجنة، فلتأته منيته وهو يؤمن بالله واليوم الآخر، وليأتِ إلى الناس الذي يحب أن يؤتى إليه.

[14] *Ṣaḥīḥ Muslim* 783

Whoever desires to be rescued from the Hellfire and to enter Paradise, then let him die in a state of complete belief in Allāh and the Last Day, and let him treat others how he would like for them to treat him.[15]

Verse 104

﴿ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

And let there arise from you a nation inviting to good, enjoining what is right and forbidding what is wrong, and those will be the successful.

[Sūrah Āli 'Imrān 3:104]

Explanation

In this verse, Allāh commands there to be in the Muslim lands a group from among them who call to the good and enlighten the truth and guidance, enjoining good and forbidding evil. Embarking upon inviting to good is a communal obligation. And it is an obligation upon each and every Muslim to call to good, enjoin the good, and forbid the evil according to their ability. Abū Sa'īd al-Khudrī said, "I heard the Messenger of Allāh ﷺ say:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ.

"'Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart—and that is the weakest of faith.'"[16]

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[15] *Ṣaḥīḥ Muslim* 4776

[16] *Ṣaḥīḥ Muslim* 177

This *ḥadīth* contains the level of forbidding evil. Those who have the ability to change the evil with their hand must do so. And the authority to do so belongs to the ruler and his assistants; they have general authority. It also belongs to the man of the house over his family; he has specific authority. The statement "whoever of you sees an evil" entails seeing the evil with the eye or knowing about the evil.

If the person is not from those who can change the evil with his hand, he goes to the next level, which is changing the evil with his tongue. If he is not able to do so, then he changes it with his heart, and this is the weakest of faith. To change an evil with your heart means to hate the evil and the consequences it has upon the heart. The command in this *ḥadīth* to forbid the evil does not contradict the statement of Allāh the Exalted:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ ﴾

O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided.

[Sūrah al-Mā'idah 5:105]

This verse means: If you do what has been commanded of you, including enjoining the good and forbidding the evil, then you have fulfilled your responsibility. And after that, you will not be harmed by the misguidance of those who go astray.

Because this *ummah* enjoins the good and forbids the evil, it is the best nation ever raised among man, as Allāh the Exalted said:

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾

You are the best of people ever raised up for mankind; you enjoin the good and forbid the evil,

and you believe in Allāh.

[Sūrah Āli 'Imrān 3:110]

Ibn Kathīr said about this verse, "It is correct that this verse is general to include the entire *ummah*, but it varies from generation to generation. The best generation of this *ummah* is the one the Prophet ﷺ was sent to, then those that followed them and then those that followed them. As Allāh said:

﴿ وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾

Thus, We have made you a middle (balanced) nation, that you be witnesses over mankind and the Messenger (Muḥammad) be a witness over you.

[Sūrah al-Baqarah 2:143]

"The phrase 'middle' means the best nation."

Those who were cursed from the Children of Israel by their prophets were cursed because they abandoned enjoining the good and forbidding the evil. As Allāh the Exalted said:

﴿ لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ ﴾

Those among the Children of Israel who disbelieved were cursed by the tongue of Dāwūd and Jesus, son of Maryam. That was because they disobeyed and were ever-transgressing beyond bounds. They used not to forbid one another from the evil which they committed. Vile indeed was what they used to do.

[Sūrah al-Mā'idah 5:78-79]

Verse 185

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۖ فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴾

Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.

[Sūrah Āli 'Imrān 3:185]

Explanation

In this verse, Allāh the Exalted informs us that every soul will taste death, and after death, each person shall receive the recompense of their actions. If their actions were good, they shall receive good, and if their actions were evil, they shall receive evil. Death is the divider between the worldly life and the Hereafter. When the individual dies, his reckoning begins and his judgment is established. He traverses from the abode of action to the abode of recompense. Those who are present during the last days will die when the trumpet is blown the first time. When this occurs, all of mankind will be deceased, the first of them and the last of them. Other verses similar to this verse are the statements of Allāh:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴾

Every soul will taste death. Then to Us will you be returned.

[Sūrah al-'Ankabūt 29:57]

And His statement:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴾

Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.

[Sūrah al-Anbiyā' 21:35]

In his collection of authentic narrations, in the chapter "Softening the Heart," Imām al-Bukhārī mentions a narration from 'Alī bin Abī Ṭālib ﷺ. He said, "This worldly life has departed, moving away from us, while the Hereafter has departed, moving towards us. Each of them has its children, so be among the children of the Hereafter and do not be among the children of this world. Today, there is action with no accountability, and tomorrow, there is accountability with no action."

Ibn Kathīr said about this verse, "Allāh the Exalted informs us in this verse concerning general information which will affect all the creation, which is that every soul shall taste death. Allāh the Exalted said:

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ ﴾

Whatsoever is on it (the earth) will perish. And the Face of your Lord, full of majesty and honor, will abide forever.

[Sūrah ar-Raḥmān 55:26-27]

"Allāh alone is the only one Who is the Ever-living who does not die. *Jinn* and mankind both die. Likewise the angels, and those angels who carry the Throne will also die. Thus Allāh, the One, the Overpowering, is the only one Who shall have eternalness. Thus, He will be the last just as He was the first."

His statement: "And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful"—Whoever performs

good deeds in this life will succeed with the great reward from Allāh the Exalted. This great reward is safety from the Hellfire and entrance into Paradise. This is in contrast to the person who performs evil deeds in this life. If this person dies a disbeliever, he will remain in the Hellfire forever with no chance of entering Paradise. If he dies a believer having committed some sins, his affair is up to Allāh—if Allāh wills, He will pardon him and enter him into Paradise, and if He wills, He will punish him and enter him into the Hellfire. But the person who dies a believer will not remain in the Fire forever; rather, he will eventually exit the Fire and enter Paradise.

From the reasons for the individual being saved from the Hellfire and entering Paradise is him remaining upon Islām until he dies and treating people as he would like for them to treat him. As the Prophet ﷺ said:

من أحب أن يزحزح عن النار، ويدخل الجنة، فلتأته منيته وهو يؤمن بالله واليوم الآخر، وليأتِ إلى الناس الذي يحب أن يؤتى إليه.

Whoever desires to be rescued from the Hellfire and to enter Paradise, then let him die in a state of complete belief in Allāh and the Last Day, and let him treat others how he would like for them to treat him.[17]

After explaining the great reward waiting in the Hereafter, which is entrance into Paradise and safety from the Hellfire, He explained the lowliness of this worldly life and how it does not amount to anything. He said, "The life of this world is only the enjoyment of deception." In this verse, the phrase "deception" refers to that which deceives the individual. Allāh the Exalted said:

﴿ وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ ﴾

Let not the Chief Deceiver deceive you about Allāh.

[Sūrah Luqmān 31:33]

In this verse, "the Chief Deceiver" refers to the Shayṭān.

[17] *Ṣaḥīḥ Muslim* 4776

In his *tafsīr* of this verse, al-Qurṭubī narrated from Ibn 'Arafah that he said, "Deception is when you see the outside appearance of something and you love it, while the inside of it contains something you hate or something you are ignorant of. Shayṭān is the Deceiver because he appeals to the love of the soul while concealing what it hates. This is like the merchant who displays that which will sell his product while concealing what is unknown about it."

The statements of the Prophet ﷺ clarify the lowliness of this world. He said:

لَرَوْحَةٌ فِي سَبِيلِ اللَّهِ أَوْ غَدْوَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابُ قَوْسِ أَحَدِكُمْ مِنَ الْجَنَّةِ أَوْ مَوْضِعُ قِيدٍ - يَعْنِي سَوْطَهُ - خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ اطَّلَعَتْ إِلَى أَهْلِ الأَرْضِ لأَضَاءَتْ مَا بَيْنَهُمَا وَلَمَلأَتْهُ رِيحًا، وَلَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

A journey undertaken in the morning or evening in the path of Allāh is better than the world and all that is in it. A place in Paradise as small as the bow or lash of one of you is better than the world and whatever is in it. And if a woman from Paradise were to glance at the people of the earth, she would fill the space between heaven and earth with light and a pleasant scent, and her head cover is better than the world and whatever is in it.[18]

And the Prophet ﷺ said:

مَا مَثَلُ الدُّنْيَا فِي الآخِرَةِ إِلاَّ مَثَلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ فَلْيَنْظُرْ بِمَ يَرْجِعُ.

The likeness of this world in comparison to the Hereafter is that of anyone of you dipping his finger into the sea; so let him see what he brings forth.[19]

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[18] *Ṣaḥīḥ al-Bukhārī* 2796

[19] *Ṣaḥīḥ Muslim* 2858

Verse 187

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴾

(And remember) when Allāh took a covenant from those who were given the scripture to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed, worst is that which they bought.

[Sūrah Āli 'Imrān 3:187]

Explanation

This verse is a reprimand towards the People of the Book who took the covenant to clarify the truth brought to them by their messengers, but they violated the covenant and concealed the truth. And they sold out the truth for a trifling gain. This contains a warning to the scholars of this *ummah* from falling into what the People of the Book fell into from concealing the truth.

The Messenger of Allāh ﷺ said:

مَنْ سُئِلَ عَنْ عِلْمٍ عَلِمَهُ ثُمَّ كَتَمَهُ أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ.

Whoever is asked about some knowledge that he knows, and he conceals it, he will be bridled with a bridle of fire.[20]

Allāh has criticized those who conceal the truth and sell it for a miserable gain in other verses as well. He said:

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ

[20] *Jāmi' at-Tirmidhī* 2649

بِهِ ثَمَنًا قَلِيلًا ۙ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ﴾

Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith, they eat into their bellies nothing but Fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

[Sūrah al-Baqarah 2:174-175]

And He said:

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۙ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴾

Verily, those who conceal the clear proofs, evidences, and guidance which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers.

[Sūrah al-Baqarah 2:159]

And He said:

﴿ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾

Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths, they shall have no portion in the Hereafter. Allāh will neither speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

[Sūrah Āli 'Imrān 3:77]

Allāh praised some people from the People of the Book who believed in what was revealed to them and what was revealed to Muḥammad ﷺ, and they did not sell out for a small gain. He said:

﴿ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴾

And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the verses of Allāh for a little price; for them is a reward with their Lord. Surely, Allāh is swift in account.

[Sūrah Āli 'Imrān 3:199]

Sūrah an-Nisā'

Verses 123–124

﴿ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِن دُونِ اللَّهِ
وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ مِن ذَكَرٍ
أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ
نَقِيرًا ﴿١٢٤﴾ ﴾

Whosoever works evil will have the recompense thereof, and he will not find any protector or helper besides Allāh. And whoever does righteous good deeds, male or female, while he is a believer—such will enter Paradise and not the least injustice, even to the size of a *naqīr*, will be done to them.

[Sūrah an-Nisā' 4:123-124]

Explanation

In this verse, Allāh explains that the actions which will benefit the person with Allāh are those actions performed sincerely seeking His Face and in accordance with the Sunnah of His Prophet Muḥammad ﷺ. These two conditions are requirements for the deeds to be accepted. His statement "while he is a believer" indicates sincerity, and His statement "and whoever does righteous good deeds" indicates complying with the Sunnah.

This is similar to the statement of Allāh the Exalted:

﴿ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.

[Sūrah al-Kahf 18:110]

If one of these two conditions is missing from the act of worship, then it will be rejected. If the action is void of sincerity, it will be rejected, and the proof is the statement of Allāh the Exalted:

﴿ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا ﴾

And We shall turn to whatever deeds they did, and We shall make such deeds as scattered, floating particles of dust.

[Sūrah al-Furqān 25:23]

If the action is not in accordance with the Sunnah of the Prophet ﷺ, then it will be rejected; and the proof is the statement of the Prophet ﷺ:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

Whoever introduces into this affair that which is not from it will have it rejected.[1]

And his statement:

مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

Whoever performs an action which is not from our affair, then it is rejected.[2]

Each and every individual shall be given the recompense for his actions, as Allāh the Exalted said:

[1] *Ṣaḥīḥ Muslim* 1718

[2] *Ṣaḥīḥ Muslim* 1718

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝٨ ﴾

So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.

[Sūrah az-Zalzalah 99:7-8]

And His statement:

﴿ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴾

Surely! Allāh wrongs not even of the weight of an atom, but if there is any good (done), He doubles it, and gives from Him a great reward.

[Sūrah an-Nisā' 4:40]

And His statement:

﴿ وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴾

And he who works deeds of righteousness while he is a believer, then he will have no fear of injustice, nor of any curtailment (of his reward).

[Sūrah Ṭā-Hā 20:112]

And His statement:

﴿ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴾

Whoever works righteousness, whether male or female, while he (or she) is a believer—verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what

they used to do.

[Sūrah an-Naḥl 16:97]

And Allāh mentioned the statement of the believer from the family of Pharaoh:

﴿ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴾

"Whosoever does an evil deed will not be requited except the like thereof, and whosoever does a righteous deed, whether male or female, and is a believer—such will enter Paradise, where they will be provided therein without limit."

[Sūrah Ghāfir 40:40]

His statement:

﴿ وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴾

And whoever does righteous good deeds, male or female, while he is a believer—such will enter Paradise, and not the least injustice, even to the size of a *naqīr*, will be done to them.

[Sūrah an-Nisā' 4:124]

This means that his good deeds will not be decreased nor will his sins be increased, not even by a little. The *naqīr* refers to the small dot of the back of the kernel of the date.

This is similar to the statement of Allāh the Exalted:

﴿ وَلَا تُظْلَمُونَ فَتِيلًا ﴾

And you shall not be dealt with unjustly even equal

to the *fatīl.*

[Sūrah an-Nisā' 4:77]

The *fatīl* is the thread in the slit of a date stone.

As for the *qiṭmīr* mentioned in the statement of the Exalted:

﴿ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴾

And those whom you invoke or call upon instead of Him, own not even a *qiṭmīr.*

[Sūrah Fāṭir 35:13]

This refers to the thin membrane over the date stone.

Verse 135

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۚ وَإِن تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾

O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor; Allāh is a better protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice; and if you distort your testimony or refuse to give it, verily, Allāh is ever well-acquainted with what you do.

[Sūrah an-Nisā' 4:135]

Explanation

This verse contains a clarification of the complete justice of the legis-

lation of Islām. The Muslim is obligated to speak the truth even if it be against himself. The Muslim cannot allow the love he has for himself, his parents, and his relatives to cause him to lie or testify to falsehood in an effort to benefit them or protect them from harm. Likewise, the Muslim cannot allow the animosity or hatred within his heart towards someone—even if that person is a non-Muslim—to cause him to be unjust. Allāh the Exalted said:

﴿ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ﴾

And do not let the hatred of a people for having obstructed you from al-Masjid al-Ḥarām lead you to transgress.

[Sūrah al-Mā'idah 5:2]

And He said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾

O you who believe! Stand out firmly for Allāh and be just witnesses, and let not the enmity and hatred of others make you avoid justice. Be just; that is nearer to piety, and fear Allāh. Verily, Allāh is well-acquainted with what you do.

[Sūrah al-Mā'idah 5:8]

And He said:

﴿ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ﴾

And when you testify, be just, even if [it concerns] a near relative.

[Sūrah al-An'ām 6:152]

Ibn Kathīr said in explaining the verse "even though it be against

yourselves": "This means you must testify to the truth even if some harms come back to you because of it. And if you are questioned about a matter, then speak the truth even if you are harmed, because Allāh will make a way out from every difficulty for those who obey Him. His statement: 'or your parents and kin'—this means that even if the testimony is against your parents and your relatives, don't attempt to protect them concerning the matter, but speak the truth even if some harm comes to them. The truth rules over everyone and it comes before everyone. His statement: 'be he rich or poor, Allāh is a better protector to both (than you)'—this means do not be concerned about his wealth and do not worry due to his poverty. Allāh is the Protector of them both. And He is more suited to protect them than you are, and He knows better than you what will benefit them.

"His statement: 'So follow not the lusts (of your hearts), lest you may avoid justice'—Do not allow your desires, nationalism, or hatred for a people lead you to abandon justice in their affair. Rather, adhere to justice in each and every situation, as Allāh said: "and let not the enmity and hatred of others make you avoid justice. Be just; that is nearer to piety.'"

His statement: "and if you distort your testimony"—Mujāhid said this is when the person alters his testimony and intends to lie, as Allāh said:

﴿ وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ ﴾

And verily, among them is a party who distort the Book with their tongues.

[Sūrah Āli 'Imrān 3:78]

His statement: "or refuse to give it"—This refers to the person who conceals the truth when testifying or refuses to testify to the truth. Allāh the Exalted said:

﴿ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ﴾

And do not conceal testimony, for whoever conceals

it, his heart is indeed sinful.

[Sūrah al-Baqarah 2:283]

Allāh closed the verses of Sūrah an-Nisā' and Sūrah al-Mā'idah by commanding us to be just and fair. And He informed us that He is all aware of the actions of His slaves. Whatever occurs between them of fairness or transgression, then surely, Allāh is All-Aware and there is nothing hidden from Him. He will give the recompense to everyone based upon their actions. If their actions are good, they will receive good, and if their actions are evil, they will receive evil.

Ibn Kathīr said:

The statement of Allāh the Exalted: "Be just; that is nearer to piety"— This is a case where the superlative and comparative is utilized even though what it is being compared to is not even comparable in the least. An example of this is the statement of Allāh:

﴿ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴾

The dwellers of Paradise will, on that Day, have a better abode, and a better resting place.

[Sūrah al-Furqān 25:24]

Another example is the statement of some of the female Companions to 'Umar:

أَنْتَ أَفَظُّ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

You are sterner and harsher than the Messenger of Allāh ﷺ.[3]

[End of Ibn Kathīr's speech]

Verse 174

﴿ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴾

[3] *Ṣaḥīḥ al-Bukhārī* 6085

O mankind! Verily, there has come to you a convincing proof from your Lord, and We sent down to you a manifest light.

[Sūrah an-Nisā' 4:174]

Explanation

This noble verse contains information from Allāh the Exalted to His slaves, that surely there has come to them from Him undeniable proof proving His lordship and oneness of divinity, and proving He is the one true deity, the only One deserving worship. He informs His slaves that He sent down a clear, distinct light, which is the Qur'ān. He sent it down to His Messenger ﷺ. This light contains guidance for mankind, leading them to the Straight Path and removing them from the many paths of darkness to the light. Adhering to the Book and Sunnah is guidance for them and success in this life and the next. Allāh described what He sent down to His Messenger as light because it illuminates the path that leads to their rectification and success. There are various verses in the Qur'ān wherein Allāh describes the Qur'ān as light. He said:

﴿ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا ﴾

Therefore, believe in Allāh and His Messenger, and in the light which We have sent down.

[Sūrah at-Taghābun 64:8]

He said:

﴿ وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا ﴾

And thus, We have sent to you (O Muḥammad) an inspiration of Our command. You knew not what is the Book, nor what is faith. But We have made it a

light wherewith We guide whosoever of Our slaves We will.

[Sūrah ash-Shūrā 42:52]

And His statement:

﴿ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

So those who believe in him (Muḥammad), honor him, help him, and follow the light (the Qur'ān) which has been sent down with him, it is they who will be successful.

[Sūrah al-A'rāf 7:157]

And His statement:

﴿ قَدْ جَاءَكُم مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ۝١٥ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝١٦ ﴾

There has come to you from Allāh a light and a clear Book. Wherewith Allāh guides all those who seek His good pleasure to ways of peace, and He brings them out of darkness by His will unto light and guides them to a Straight Way.

[Sūrah al-Mā'idah 5:15-16]

This is a spiritual light which removes the darkness of disbelief, misguidance, and ignorance just as the physical light removes the darkness of the night.

Sūrah al-Mā'idah

Verse 35

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴾

O you who believe! Do your duty to Allāh and fear Him. Seek the means of nearness to Him, and strive hard in His cause as much as you can, so that you may be successful.

[Sūrah al-Mā'idah 5:35]

Explanation

In this verse, Allāh commands His believing slave to have *taqwā* of Him and to seek nearness[1] to Him with acts of worship. When *taqwā* is mentioned alone, it carries the meaning of performing good deeds and abandoning sins. When it is mentioned alongside the command to perform good deeds, then *taqwā* carries the meaning of abandoning sins. In this verse, Allāh combined the command to have *taqwā* and the command to seek nearness to Him by performing good deeds. Thus, the meaning of *taqwā* in this verse is abandoning sins. Similar to this is when Allāh mentions both piety and *taqwā*:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ﴾

[1] **Translator's note:** The Arabic word referenced here is *al-wasīlah* (الْوَسِيلَة).

And cooperate in righteousness and piety.

[Sūrah al-Mā'idah 5:2]

In this verse, "piety" means performing righteous actions and "*taqwā*" is abandoning sins.

And there is no difference of opinion among the scholars that the meaning of "seeking nearness to Allāh" is by performing acts of worship.

Our Shaykh Muḥammad Amīn ash-Shinqīṭī said in his book Aḍwā' al-Bayān, in his explanation of this verse:

Know: The consensus of the scholars is that the intent of seeking nearness to Allāh in this verse is to seek nearness to Allāh the Exalted by obeying His commands and avoiding His prohibitions according to the Sunnah of Muḥammad ﷺ with sincerity to Allāh in all of that, because this alone is the path to the pleasure of Allāh the Exalted. This alone will allow the slave to obtain the good of this world and the Hereafter. The foundation of seeking nearness to Allāh is by righteous actions, and the scholars have agreed upon this. There is no nearness to Allāh except by following the Messenger ﷺ. Therefore, this verse is very clear, like the statement of Allāh the Exalted:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا ﴾

And whatsoever the Messenger (Muḥammad) gives you, take it, and whatsoever he forbids you, abstain (from it).

[Sūrah al-Ḥashr 59:7]

And His statement:

﴿ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ﴾

Say: "Obey Allāh and obey the Messenger..."

[Sūrah an-Nūr 24:54]

Ibn 'Abbās ﷺ said, "The meaning of seeking nearness to Allāh is

to seek your needs from Allāh." This is because Allāh alone is the only One capable of fulfilling your needs. That which affirms this meaning is the statement of Allāh the Exalted:

﴿ إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ ﴾

Verily, those whom you worship besides Allāh have no power to give you provision, so seek your provision from Allāh (alone), and worship Him (alone), and be grateful to Him. To Him (alone) you will be brought back.

[Sūrah al-'Ankabūt 29:17]

And His statement:

﴿ وَاسْأَلُوا اللَّهَ مِن فَضْلِهِ ﴾

And ask Allāh of His bounty.

[Sūrah an-Nisā' 4:32]

And the Prophet ﷺ said:

وَإِذَا سَأَلْتَ فَاسْأَلِ اَللَّهَ.

When you ask (for anything), ask it from Allāh.[2]

The precise meaning of "seeking nearness to Allāh" is what has been mentioned by the consensus of the scholars—it means drawing close to Him with sincere worship in accordance with the Sunnah of the Prophet ﷺ. And the explanation of Ibn 'Abbās is included in this, because supplicating to Allāh and seeking our needs from Him is from the greatest forms of worship which is a means to His pleasure and mercy. With this, we see the clear misguidance and blindness in many of the atheists who are followers of the ignorant Ṣūfīs who claim that "seeking nearness "is by placing their "*shaykh*" as a media-

[2] *Jāmi' at-Tirmidhī* 1931

tor between them and Allāh. This belief is mockery of the Book of Allāh. Placing a mediator between the slaves and Allāh is from the foundational pillars of disbelief. This is clearly stated in the statement of Allāh the Exalted:

﴿ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ﴾

And those who take protectors besides Him (say), "We worship them only that they may bring us near to Allāh."

[Sūrah az-Zumar 39:3]

And His statement:

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شُفَعَاؤُنَا عِندَ اللَّهِ ۚ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴾

And they worship besides Allāh things that hurt them not, nor profit them, and they say, "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and exalted be He above all that which they associate as partners with Him!

[Sūrah Yūnus 10:18]

Thus, everyone must know that the path to Allāh's pleasure and His Paradise is by following His Messenger ﷺ, and whoever opposes this has strayed from the path.

﴿ لَّيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيِّ أَهْلِ الْكِتَابِ ۗ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ ﴾

It will not be in accordance with your desires, or those of the People of the Scripture; whosoever

works evil will have the recompense thereof.

[Sūrah an-Nisā' 4:123]

Thus, the meaning of seeking nearness to Allāh can be found in the following verse:

﴿ أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ ﴾

Those whom they call upon desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest.

[Sūrah al-Isrā' 17:57]

[End of Shaykh ash-Shinqīṭī's speech]

The righteous slaves to whom the people pray are themselves seeking a means to get close to their Lord. They are trying to get close to Allāh by acts of obedience. Thus, those who are praying to them must cease and pray directly to Allāh alone, just as these righteous people to whom they pray are themselves praying to Allāh alone.

Ibn Kathīr mentioned the statement of Allāh the Exalted:

﴿ قُل لَّوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَّابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴾

Say (O Muḥammad): "If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne."

[Sūrah al-Isrā' 17:42]

Ibn Kathīr said: "He said 'Say O Muḥammad' to these pagans that claim Allāh has partners within His creation, those pagans who worship other than Allāh in an attempt to get closer to Allāh. If there were indeed other gods for you to worship so these gods could intercede on your behalf and bring you closer to Allāh, then surely

these gods would themselves worship Allāh and seek a means to get close to Him. Therefore, worship Allāh alone just as those to whom you pray worship Allāh. You have no need to worship someone so that he will be a mediator between you and Allāh, because Allāh is not pleased with this and He does not love this; rather, He hates it and He has forbidden this upon the tongues of all His messengers."

'Abdullāh bin Mas'ūd said about the verse:

﴿ أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ ﴾

Those whom they call upon desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest.

[Sūrah al-Isrā' 17:57]

"Some people from the humans worshiped the *jinn*. These *jinn* became Muslim while the people held onto their religion."[3]

Verse 37

﴿ يُرِيدُونَ أَن يَخْرُجُوا مِنَ النَّارِ وَمَا هُم بِخَارِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴾

They will long to get out of the Fire, but never will they get out of it, and theirs will be a lasting torment.

[Sūrah al-Mā'idah 5:37]

Explanation

This verse proves that the disbelievers will remain in the Hellfire for eternity with no end. They will desire to exit the Fire, but this

[3] *Ṣaḥīḥ al-Bukhārī* 4714

will never happen; rather, they will remain in the Fire, enduring perpetual torment that will not terminate their life, nor will the punishment cease. In this verse, He says "but never will they get out of it." About the inhabitants of Paradise, He said:

﴿ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ ﴾

No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it.

[Sūrah al-Ḥijr 15:48]

The disbelievers will want to leave the Hellfire, but their desire will not be fulfilled. As for the inhabitants of Paradise, they will not want to leave Paradise and they will fear being put out of Paradise. The Prophet ﷺ said:

«فَإِذَا صُيِّرَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ، وَأَهْلُ النَّارِ فِي النَّارِ، أُتِيَ بِالْمَوْتِ مُلَبَّبًا، فَيُوقَفُ عَلَى السُّورِ الَّذِي بَيْنَ أَهْلِ النَّارِ، وَأَهْلِ الْجَنَّةِ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ، فَيَطَّلِعُونَ خَائِفِينَ، ثُمَّ يُقَالُ: يَا أَهْلَ النَّارِ، فَيَطَّلِعُونَ مُسْتَبْشِرِينَ يَرْجُونَ الشَّفَاعَةَ، فَيُقَالُ: لِأَهْلِ الْجَنَّةِ، وَلِأَهْلِ النَّارِ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: هَؤُلَاءِ وَهَؤُلَاء قَدْ عَرَفْنَاهُ، هُوَ الْمَوْتُ الَّذِي وُكِّلَ بِنَا، فَيُضْجَعُ فَيُذْبَحُ ذَبْحًا عَلَى السُّورِ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ، خُلُودٌ لَا مَوْتَ، وَيَا أَهْلَ النَّارِ، خُلُودٌ لَا مَوْتَ.

When the inhabitants of Paradise have settled Paradise, and the inhabitants of the Hellfire have settled in the Hellfire, death will be brought forth by the collar and placed on the wall which is between the people of the Hellfire and the people of Paradise. Then it will be said, "O inhabitants of Paradise." So they will look while being afraid. Then it will be said, "O inhabitants of the Hellfire." So they will look while being hopeful, hoping for intercession. It will be said to the inhabitants of Paradise and the inhabitants of the Hellfire, "Do you know what this is?" Both parties will say, "Yes, we recognize it; it is death which was entrusted to us." So death will be laid on its side and slaughtered on the wall. Then it will be said,

"O inhabitants of Paradise, everlasting life without death! And O people of the Hellfire, everlasting life without death!"[4]

Thus, when the call is initially given, the inhabitants of Paradise will fear (fearing death will cause them to exit Paradise) while the inhabitants of the Hellfire will rejoice (hoping death will cause them to exit the Hellfire).

From the other verses which prove that the inhabitants of the Hellfire will remain therein forever is the statement of Allāh the Exalted:

﴿ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ ﴾

But those who disbelieve, for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!

[Sūrah Fāṭir 35:36]

And His statement:

﴿ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ﴾

Surely, those who disbelieved in Our signs, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins, that they may taste the punishment.

[Sūrah an-Nisā' 4:56]

As for the statements of Allāh the Exalted:

﴿ ووقَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ ﴾

[4] *Jāmi' at-Tirmidhī* (2557) with a good chain of narration from the *ḥadīth* of Abū Hurayrah.

He will say: "The Fire be your dwelling place; you will dwell therein forever, except as Allāh may will."

[Sūrah al-An'ām 6:128]

And His statement:

﴿ فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ۝١٠٦ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۝١٠٧ ﴾

As for those who are wretched, they will be in the Fire, sighing in a high and low tone. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills.

[Sūrah Hūd 11:106-107]

These verses refer to the section of the Hellfire that will contain the sinners from the people of *tawḥīd*.

Ibn al-Qayyim said in *Al-Wābil aṣ-Ṣayyib*, "The people are of three categories: those who are good with no stain of evil, those who are evil with no trace of good, and those who have both good and evil within them. There are three abodes for these categories: an abode which is purely good (Paradise) and an abode which is purely evil (Hellfire), and these two abodes will last for eternity; and the third abode is for those who have within them good and evil. This is the abode that will perish; this is the abode of the sinners. No person of *tawḥīd,* though he be a sinner, will remain in the Hellfire forever. They will be punished according to their sins and then removed from the Hellfire and entered into Paradise. The only two abodes that will remain forever are Paradise, which is purely good, and the Hellfire, which is purely evil."[5]

[5] *Al-Wābil aṣ-Ṣayyib* p. 49

Verses 65–66

﴿ وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَاةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم ۚ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾ ﴾

And if only the People of the Scripture had believed and had piety We would indeed have blotted out their sins and admitted them to gardens of pleasure (in Paradise). And if only they had acted according to the Torah, the Injīl, and what has been sent down to them from their Lord (the Qur'ān), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course, but many of them do evil deeds.

[Sūrah al-Mā'idah 5:65-66]

Explanation

Allāh explains in these two verses that if the People of the Book had believed in Allāh, adhered to the guidance and truth Allāh sent down to His messengers, not altered the Books, and believed in Muḥammad who is mentioned in their Books, then they would have been forgiven their sins and transgressions and entered into Paradise. This verse combines two things: purification from sins and enjoying the bliss of Paradise. This is the reward in the Hereafter.

As for the reward in this life, Allāh mentions it in His statement: "And if only they had acted according to the Torah, the Injīl, and what has been sent down to them from their Lord (the Qur'ān), they would surely have gotten provision from above them and from

underneath their feet." This refers to the blessing of rain sent down from the heavens and the blessing that comes from the earth, including treasures and vegetation. Good in this worldly life and in the Hereafter is contained in a supplication the Prophet ﷺ would say often. Qatādah asked Anas:

أَيُّ دَعْوَةٍ كَانَ يَدْعُو بِهَا النَّبِيُّ صلى الله عليه وسلم أَكْثَرَ قَالَ كَانَ أَكْثَرُ دَعْوَةٍ يَدْعُو بِهَا يَقُولُ اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

"Which *du'ā'* did the Prophet ﷺ supplicate with the most?" He replied, "The *du'ā'* he would supplicate with the most is his saying: 'O Allāh, grant us good in this life and good in the next life and save us from the Fire.'" He (Qatādah) said that whenever Anas wanted to supplicate, he made this very supplication, and whenever he (intended) to make another supplication, he (inserted) this very supplication in that.[6]

His statement: "And if only they had acted according to the Torah, the Injīl, and what has been sent down to them from their Lord." Ibn Kathīr said, "If they had implemented the Book given to them from their prophets without altering and changing the words, that would have led them to the truth and that would have led them to follow what was sent to Muḥammad ﷺ, because their Books affirmed him (Prophet Muḥammad) and commanded them to follow him, without exception."

Shaykh Muḥammad Amīn ash-Shinqīṭī said in Aḍwā' al-Bayān:

Allāh mentions in this noble verse that if they had obeyed Allāh and implemented and followed their Books, and acted according to them, Allāh would have made their provisions easy. He would have sent down upon them rain, and brought forth vegetables from the earth. This was not specific for them; He also mentioned this concerning Nūḥ and his people.

He said:

[6] *Ṣaḥīḥ Muslim* 2690

﴿ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝١٠ يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا ۝١١ وَيُمْدِدْكُم بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا ۝١٢ ﴾

"I said (to them), 'Ask forgiveness from your Lord; Verily, He is Oft-Forgiving; He will send rain to you in abundance, and give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.'"

[Sūrah Nūḥ 71:10-12]

And He said about Hūd and his people:

﴿ وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ ﴾

"And O my people, ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength."

[Sūrah Hūd 11:52]

And His statement concerning our Prophet Muḥammad ﷺ:

﴿ وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُم مَّتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى ﴾

And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment for a term appointed."

[Sūrah Hūd 11:3]

And Allāh the Exalted said:

﴿ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً ﴾

Whoever works righteousness, whether male or female, while he is a believer—verily, to him We will give a good life.

[Sūrah an-Naḥl 16:97]

﴿ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ ﴾

And if the people of the towns had believed and had *taqwā* (piety), certainly, We should have opened for them blessings from the heaven and the earth.

[Sūrah al-A'rāf 7:96]

﴿ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ۝٢ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۝٣ ﴾

And whosoever fears Allāh and keeps his duty to Him, He will make a way out for him. And He will provide for him from (sources) he never could imagine.

[Sūrah aṭ-Ṭalāq 65:2-3]

It is understood from these verses that disobeying Allāh the Exalted is a reason for the negation of what would have been obtained through obeying Him. This is alluded to in the statement of Allāh the Exalted:

﴿ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ ﴾

Evil has appeared on land and sea because of what the hands of men have earned...

[Sūrah ar-Rūm 30:41]

[End of Shaykh ash-Shinqīṭī's speech]

Sūrah al-An'ām

Verses 83–86

﴿ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۚ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ ﴾

And that was Our proof which We gave Ibrāhīm against his people. We raise whom We will in degrees. Certainly, your Lord is All-Wise, All-Knowing. And We bestowed upon him Is'ḥāq and Ya'qūb; each of them We guided, and before him, We guided Nūḥ, and among his progeny Dāwūd, Sulaymān, Ayyūb, Yūsuf, Mūsā, and Hārūn. Thus do We reward the good doers. And Zakariyyā, and Yaḥyā and Jesus and Ilyās—each one of them was of the righteous. And Ismā'īl and al-Yasa', and Yūnus and Lūṭ; and each one of them We preferred above the creation.

[Sūrah al-An'ām 6:83-86]

Explanation

Belief in the noble messengers is from the pillars of belief, those whom Allāh informed us of and those He didn't inform us of. Allāh the Exalted said:

﴿ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ﴾

And messengers We have mentioned to you before, and messengers We have not mentioned to you.

[Sūrah an-Nisā' 4:164]

And He said:

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ﴾

And indeed, We have sent messengers before you (O Muḥammad); of some of them We have related to you their story and of some We have not related to you their story.

[Sūrah Ghāfir 40:78]

The Qur'ān mentions 25 prophets; 18 of them are mentioned in the aforementioned verses (Sūrah al-An'ām 6:83-86). The remaining seven are Muḥammad, Hūd, Ṣāliḥ, Shu'ayb, Ādam, Idrīs, and Dhul-Kifl.

This verse contains the most number of prophets mentioned in any chapter in the Qur'ān. In Sūrah al-Anbiyā', 17 prophets are mentioned, and in Sūrah an-Nisā', 13 prophets are mentioned.

From the 18 prophets mentioned in this verse (Sūrah al-An'ām 6:83-86), 15 of them are from the offspring of Ibrāhīm al-Khalīl.

The messengers mentioned in the Qur'ān are mentioned by name, and Yūnus is also mentioned by his description in two places in the

Qur'ān. Allāh said:

﴿ وَذَا النُّونِ إِذ ذَّهَبَ مُغَاضِبًا ﴾

And (remember) the owner of the fish, when he went off in anger.

[Sūrah al-Anbiyā' 21:87]

And in His statement:

﴿ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴾

So wait with patience for the decision of your Lord, and be not like the companion of the fish, when he cried out (to Us) while he was in deep sorrow.

[Sūrah al-Qalam 68:48]

As for the prophets who lived during the same era: Ibrāhīm and Lūṭ lived together during the same era; Mūsā and Hārūn were together during the same era; Dāwūd and Sulaymān were together during the same era; and Zakariyyā, Yaḥyā, and Jesus were together during the same era. Yaḥyā and Jesus were maternal cousins.

Hūd came after Nūḥ. Allāh the Exalted said:

﴿ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ ﴾

And remember that He made you successors after the people of Nūḥ.

[Sūrah al-A'rāf 7:69]

Ṣāliḥ came after Hūd; he said to his people:

﴿ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ ﴾

And remember when He made you successors after 'Ād.

[Sūrah al-A'rāf 7:74]

Shu'ayb came after Lūṭ, and he said to his people:

﴿ وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَن يُصِيبَكُم مِّثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ ﴾

And O my people, do not let your opposition towards me cause you to suffer the fate similar to that of the people of Nūḥ or of Hūd or of Ṣāliḥ; and the people of Lūṭ are not far off from you!

[Sūrah Hūd 11:89]

Shu'ayb came before Mūsā and Hārūn, because Allāh mentions the people of Nūḥ, Hūd, Ṣāliḥ, Lūṭ, and Shu'ayb and how they were destroyed. Then He says:

﴿ تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبَائِهَا ﴾

Those cities—We relate to you, [O Muḥammad], some of their news.

[Sūrah al-A'rāf 7:101]

Then He says after that:

﴿ ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ ﴾

Then after them, We sent Mūsā.

[Sūrah al-A'rāf 7:103]

This is proof that Shu'ayb came before Mūsā. As for Mūsā's father-in-law, who is mentioned in Sūrah al-Qaṣaṣ—he was a righteous man (with the same name), but he was not the prophet Shu'ayb.

Mūsā came after Yūsuf. Allāh the Exalted said:

﴿ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِن قَبْلُ بِالْبَيِّنَاتِ ﴾

And indeed Yūsuf did come to you, in times gone by.

[Sūrah Ghāfir 40:34]

Dāwūd came after Mūsā. Allāh the Exalted said:

﴿ أَلَمْ تَرَ إِلَى الْمَلَإِ مِن بَنِي إِسْرَائِيلَ مِن بَعْدِ مُوسَىٰ ﴾

Have you not thought about the group of the Children of Israel after (the time of) Mūsā?

[Sūrah al-Baqarah 2:246]

﴿ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ﴾

And Dāwūd killed Goliath, and Allāh gave him the kingship and prophethood and taught him from that which He willed.

[Sūrah al-Baqarah 2:251]

Verse 153

﴿ وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾

And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become pious.

[Sūrah al-An'ām 6:153]

Explanation

In this verse, Allāh the Exalted commands us to follow the Straight Path of Allāh. And this path is what has come to us in the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ. And He forbids us from following the paths that differ from this path. He mentioned the Straight Path as singular, while He mentioned the deviant paths

as plural. This is because the path which leads to Allāh is one, and it is that which comes in the Book and the Sunnah, while the deviant paths are many. Similar to this is the statement of Allāh the Exalted:

﴿ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ﴾

Allāh is the ally of those who believe. He brings them out from darkness into the light. And those who disbelieve—their allies are the false deities. They take them out of the light into darkness.

[Sūrah al-Baqarah 2:257]

Thus, He refers to the light in the singular form, and the light refers to the truth. He refers to the darkness in the plural form, and these are the paths of misguidance. Many times in the Qur'ān, we are commanded to follow the path of guidance and warned against following the other paths. Allāh said:

﴿ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝٧ ﴾

Guide us to the Straight Path; the path of those on whom You have bestowed Your grace, not (the path) of those who earned Your anger, nor of those who went astray.

[Sūrah al-Fātiḥah 1:6-7]

Thus, the Muslim asks his Lord to guide him to the Straight Path and to save him from the paths of those who have earned His anger and of those who have gone astray. Allāh said:

﴿ اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴾

Follow, [O mankind], what has been revealed to you from your Lord, and do not follow any allies other than Him. Little do you remember.

[Sūrah al-A'rāf 7:3]

And He said:

﴿ شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾

He (Allāh) has ordained for you the same religion (Islām) which He ordained for Nūḥ, and that which We have inspired in you (O Muḥammad), and that which We ordained for Ibrāhīm, Mūsā, and Jesus, saying you should establish religion and make no divisions in it.

[Sūrah ash-Shūrā 42:13]

And He said:

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾

And let those who oppose his (Muḥammad's) commandment beware, lest some *fitnah* befall them or a painful torment be inflicted on them.

[Sūrah an-Nūr 24:63]

Ibn Kathīr said in his *tafsīr* of this verse: "The command of the Messenger of Allāh ﷺ is his path, his methodology, his way, his Sunnah, and his legislation. Thus, all statements and actions are weighed against his statements and actions. That which agrees with him is accepted, while that which opposes him is rejected and thrown back to the one who said it or did it, regardless of who they are. The Messenger of Allāh ﷺ said:

مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

Whoever performs an action which is not from our affair, then it is rejected.[1]

"Thus, those who oppose the Messenger ﷺ—whether inwardly or outwardly—must beware lest some *fitnah* befall them. This means a calamity within their heart such as disbelief, hypocrisy, or innovation. And they should beware lest a painful torment is inflicted upon them. This painful torment may be killing, receiving the legislated punishment, or imprisonment."

The Messenger of Allāh ﷺ said:

إِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ، تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلالَةٌ.

Surely, whoever from among you lives after me will see a great deal of differing. So adhere to my Sunnah and the Sunnah of the rightly-guided caliphs. Hold on to it and seize it firmly with your back molar teeth. Beware of newly-innovated things, for every innovation is an innovation and every innovation is a going-astray.[2]

'Abdullāh bin Mas'ūd ﷺ said:

خَطَّ بِيَدِهِ ثُمَّ قَالَ هَذَا سَبِيلُ اللَّهِ مُسْتَقِيمًا قَالَ ثُمَّ خَطَّ عَنْ يَمِينِهِ وَشِمَالِهِ ثُمَّ قَالَ هَذِهِ السُّبُلُ وَلَيْسَ مِنْهَا سَبِيلٌ إِلَّا عَلَيْهِ شَيْطَانٌ يَدْعُو إِلَيْهِ ثُمَّ قَرَأَ وَإِنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ.

The Messenger of Allāh ﷺ drew a line with his hand and he said, "This is the Straight Path of Allāh." Then he drew lines to the right and left, and he said, "These are other paths, and there is no path among them except that a devil is upon it, calling to its way." Then the Prophet recited the verse, "Verily, this is the Straight Path, so

[1] *Ṣaḥīḥ Muslim* 1718

[2] *Sunan Abī Dāwūd* 4607

follow it and do not follow other paths."[3]

Ibn 'Aṭiyyah said, "These paths are general to include Judaism, Christianity, the Majūs, and all the other religions, innovations, and misguidance, the people of desires, and those who delve into argumentation and rhetoric. All of these groups are prone to mistakes, hypocrisy, and evil creed and belief."

Verse 160

﴿ مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴾

Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged.

[Sūrah al-An'ām 6:160]

Explanation

This noble verse explains the virtue of Allāh the Exalted and His justice. He rewards good deeds by multiplying them times ten and multiplying some good deeds times seven hundred, and some good deeds more than that. As for the evil deeds, He will only count one evil deed as one evil deed, or He will pardon that evil deed. Allāh the Exalted said:

﴿ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴾

Surely! Allāh wrongs not even of the weight of an atom, but if there is any good (done), He doubles it,

[3] *Musnad Imām Aḥmad* 4423

and gives from Him a great reward.

[Sūrah an-Nisā' 4:40]

This verse explains other verses which are more general, like the statement of Allāh:

﴿ مَن جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا ۖ وَمَن جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴾

Whosoever brings good, he shall have the better thereof, and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.

[Sūrah al-Qaṣaṣ 28:84]

And His statement:

﴿ مَن جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ آمِنُونَ ﴿٨٩﴾ وَمَن جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾ ﴾

Whoever brings a good deed will have better than its worth, and they will be safe from the terror on that Day. And whoever brings an evil (deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them): "Are you being recompensed anything except what you used to do?"

[Sūrah an-Naml 27:89-90]

The Sunnah explains the reward for the individual if he intends a good deed or performs the good deed. Ibn 'Abbās ﷺ said that the Prophet ﷺ said (narrating from his Lord):

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ

هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً.

Allāh decreed good deeds and bad deeds, then He explained that. Whoever thinks of doing a good deed then does not do it, Allāh will write it down as one complete good deed. If he thinks of doing a good deed and then does it, Allāh the Exalted will write it down between 10 and 700 fold, or many more. If he thinks of doing a bad deed then he does not do it, Allāh will write it down as one complete good deed, and if he thinks of it then does it, Allāh will write it down as one bad deed.[4]

Ibn Kathīr said in his explanation of this verse:

Know: The one who abandons a sin is of three categories. Sometimes, the person will abandon the sin for the sake of Allāh. A good deed is written for this person because he left the sin for the sake of Allāh. This is an action of the intention; for this reason, it is mentioned that he receives a good deed for this. As it appears in the authentic narration:

فإنما تركها من جرّائي.

Surely, he only abandoned it for My sake.

Sometimes, the person abandons the sin because he forgets about it or becomes distracted from it. This is not for him or against him, because he did not intend good or evil by his action.

Sometimes, the person abandons the sin because he is unable to commit the sin. This individual is in the same position as the person who committed the sin. The Prophet ﷺ said:

إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَهُمَا فِي النَّارِ. قِيلَ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ قَالَ أَرَادَ قَتْلَ صَاحِبِهِ.

"If two Muslims confront each other with swords, and one kills the other, they will both be in Hell." It was said, "O Messenger of Allāh,

[4] *Ṣaḥīḥ al-Bukhārī* 6491

(we understand about) the killer, but what about the one who is killed?" He said, "He wanted to kill his companion."[5]

[End of Ibn Kathīr's speech]

As for the narration:

نية المؤمن خير من عمله.

The intention of the believer is better than his action.

This narration is weak, as mentioned by Shaykh al-Albānī and others.[6]

Verses 162–163

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ ﴾

Say (O Muḥammad): "Verily, my prayer, my sacrifice, my living, and my dying are for Allāh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims."

[Sūrah al-An'ām 6:162-163]

Explanation

This verse contains sincerity of worship to Allāh alone. This includes worship of the body, such as prayer, and worship which involves wealth, such as sacrificing an animal to get close to Allāh the Exalted. The entire life is for Allāh such that the person spends his

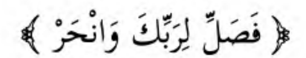
[5] *Sunan an-Nasā'ī* 4118

[6] *Silsilah aḍ-Ḍa'īfah* 2789

life worshiping and obeying Allāh. This is the arena of action which will produce fruits and bring about a reward after death.

Ibn Kathīr said in his explanation of this verse:

Allāh the Exalted commanded him (the Prophet) to tell those pagans who worshiped other than Allāh, and sacrificed in names other than the name of Allāh, that he opposed them in all of that. For surely, his prayer was for Allāh, and his sacrifice was in the name of Allāh alone, without partners. This is similar to the statement of Allāh:



Therefore, turn in prayer to your Lord and sacrifice (to Him only).

[Sūrah al-Kawthar 108:2]

This means "purify for Allāh your prayer and your sacrifice." The pagans used to pray to the idols and sacrifice for them. Thus, Allāh commanded the Prophet ﷺ to oppose them and the deviancy they were upon, and to turn and devote his intention towards Allāh and have firmness in making all worship sincerely for Allāh alone.

His statement: "and I am the first of the Muslims." Qatādah said, "Meaning: I am the first Muslim from this *ummah*." And this is correct because all the prophets before him invited their people to Islām, and their foundational principle was to worship Allāh alone without partners. As Allāh said:

﴿ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

And We did not send any messenger before you (O Muḥammad) except that We inspired him, (saying): "None has the right to be worshiped but I (Allāh), so worship Me (alone and none else)."

[Sūrah al-Anbiyā' 21:25]

Allāh informs us of what Nūḥ said to his people:

﴿ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴾

"But if you turn away, then no reward have I asked of you; my reward is only from Allāh, and I have been commanded to be one of the Muslims."

[Sūrah Yūnus 10:72]

And He said:

﴿ وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٣٢﴾ ﴾

And who turns away from the religion of Ibrāhīm except him who befools himself? Truly, We chose him in this world, and verily, in the Hereafter, he will be among the righteous. When his Lord said to him, "Submit!" He said, "I have submitted myself (as a Muslim) to the Lord of all that exists." And Ibrāhīm instructed his sons [to do the same], and [so did] Ya'qūb, [saying], "O my sons, indeed Allāh has chosen for you this religion, so do not die except while you are Muslims."

[Sūrah al-Baqarah 2:130-132]

Yūsuf ﷺ said:

﴿ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِن تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴾

"My Lord! You have indeed bestowed on me of the

sovereignty, and taught me the interpretation of dreams; the (only) Creator of the heavens and the earth! You are my Protector in this world and in the Hereafter; cause me to die as a Muslim and join me with the righteous."

[Sūrah Yūsuf 12:101]

Mūsā ﷺ said:

﴿ وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ آمَنتُم بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾ ﴾

And Mūsā said, "O my people! If you have believed in Allāh, then put your trust in Him, if you are Muslims." So they said, "Upon Allāh do we rely. Our Lord, make us not [objects of] trial for the wrong-doing people. And save us by Your mercy from the disbelieving folk."

[Sūrah Yūnus 10:84-86]

And Allāh the Exalted said:

﴿ إِنَّا أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ ﴾

Verily, We did send down the Torah; therein was guidance and light by which the prophets, who submitted themselves to Allāh's will, judged the Jews. And the rabbis and the priests [also judged the Jews by the Torah], for to them was entrusted the protection of Allāh's Book.

[Sūrah al-Mā'idah 5:44]

Thus, Allāh informs us that He sent His messengers with Islām, but the difference was concerning their specific laws and guidelines. Each

nation would abrogate some laws of the previous, until the legislation given to Muḥammad ﷺ abrogated all previous legislations, and his legislation will never be abrogated. And it will continue to be victorious and aided until the Day of Judgment. The Prophet ﷺ said:

والأنبياء إخوة لعَلاَّت، أمهاتهم شتَّى، ودينهم واحد.

The prophets are paternal brothers; their mothers are different, but their religion is the same.[7]

[End of Ibn Kathīr's speech]

The religion which is one is the worship of Allāh alone without partners, even if the legislation differs. Thus, the legislation has the position of the mother.

[7] *Ṣaḥīḥ al-Bukhārī* 3259; *Ṣaḥīḥ Muslim* 2365

Sūrah al-A'rāf

Verse 180

﴿ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴾

And (all) the most beautiful names belong to Allāh, so call on Him by them and leave the company of those who belie or deny His names. They will be requited for what they used to do.

[Sūrah al-A'rāf 7:180]

Explanation

The names of Allāh; all of them are beautiful, meaning His names are the epitome of beauty and completeness. Allāh describes Himself with perfection in the following verses:

﴿ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴾

Allāh, none has the right to be worshiped but He! To Him belong the best names.

[Sūrah Ṭā-Hā 20:8]

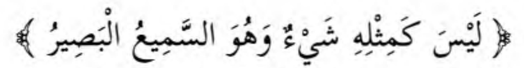
And His statement:

﴿ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴾

To Him belong the best names.

[Sūrah al-Ḥashr 59:24]

Knowledge of Allāh's names and attributes is a matter of the unseen which is only known by way of revelation. Thus, we affirm for Allāh the Exalted that which He affirms for Himself, and likewise we affirm His names and attributes that have been affirmed by the Prophet ﷺ. We affirm His names and attributes in a way that befits His perfection and majesty without saying "how" His names and attributes are, and without resembling Him to the creation, and without distorting or denying His names and attributes. Allāh the Exalted said:



There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

In this verse, Allāh's attributes are affirmed with the statement "and He is the All-Hearer, the All-Seer," and He is above resembling His creation in the statement "there is nothing like unto Him."

The names of Allāh are not limited to a particular number. This is proven in the *ḥadīth* of Ibn Mas'ūd. The Prophet ﷺ said:

ما أصاب عبدا هم ولا حزن فقال: اللهم إني عبدك وابن عبدك وابن أمتك ناصيتي بيدك ماض في حكمك عدل في قضاؤك، أسألك بكل اسم هو لك سميت به نفسك أو أنزلته في كتابك أو علمته أحدا من خلقك أو استأثرت به في علم الغيب عندك أن تجعل القرآن ربيع قلبي و نور صدري وجلاء حزني وذهاب همي، إلا أذهب الله همه و حزنه وأبدله مكانه فرجا.

No person suffers any anxiety or grief and says, "O Allāh, I am Your slave, son of Your slave, son of Your female slave; my forelock is in Your hand, Your command over me is forever executed, and Your decree over me is just. I ask You by every name belonging to You

with which You named Yourself, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'ān the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety," except that Allāh will take away his sorrow and grief, and give him joy in their stead.[1]

As for the narration of the Prophet ﷺ:

إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلاَّ وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ.

Indeed, Allāh has 99 names, 100 minus one; whoever learns them will enter Paradise.[2]

This does not prove that Allāh's names are limited to this number. Rather, it proves that, from Allāh's names, there are 99 of them, and whoever is able to learn these names will enter Paradise. For example: If someone says, "I have 100 books which I have prepared for the students of knowledge," this does not prove that he only has 100 books. There is no authentic *ḥadīth* that enumerates the names of Allāh.

In my explanation of the book *Al-Muqaddimah* by Ibn Abī Zayd al-Qayrawānī, I listed 99 names from the beautiful names of Allāh in alphabetical order. Next to each name, I mentioned the proof for that name from the Book or the Sunnah. Allāh is called upon by His names. The person says, "O 'Azīz, grant me strength; O Provider, provide for me; O Raḥmān, have mercy upon me." The person seeks nearness to Allāh by calling upon Him with His names and attributes.

Deviation concerning Allāh's names and attributes means turning away from that which is proven and leaning towards that which has no proof or evidence. Al-Qurṭubī said in his explanation of this verse, "Deviance concerning Allāh's names and attributes is from three angles. One angle is to change the name, as the pagans did.

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[1] *Musnad Imām Aḥmad* 3712

[2] *Ṣaḥīḥ al-Bukhārī* 2736; *Ṣaḥīḥ Muslim* 2677

They took the names and applied them to their idols; thus, they took the name of their pagan god al-Lāt from the name 'Allāh'. They took the name of their pagan god al-'Uzzā from the name 'al-'Azīz'. And they took the name of their pagan god Manāh from the name al-Mannān. This was mentioned by Ibn 'Abbās and Qatādah. The second angle is by adding something to the name, and the third angle is by subtracting something from the name. The meaning of 'adding something' to His names is to resemble Him to His creation. And the meaning of 'subtracting something' from His names is to negate His names or attributes. Those who resemble Allāh to His creation are describing Him with something they have no authority to describe Him with. Those who negate His names or attributes are removing something He has described Himself with."

Verses 199–200

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾ ﴾

Show forgiveness, enjoin what is good, and turn away from the foolish. And if an evil whisper comes to you from the Shayṭān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.

[Sūrah al-A'rāf 7:199-200]

Explanation

Al-Qurṭubī said in his *tafsīr* of this verse, "These verses contain three statements which contain the principles of the legislation for commands and prohibitions. His statement 'show forgiveness' includes repairing the ties with those whom the ties have been broken with, and pardoning those who have sinned, showing kindness to the believers and other manners from those who are

obedient to Allāh. His statement 'enjoin what is good' includes keeping the ties of kinship, having *taqwā* of Allāh in the permissible and impermissible affairs, lowering the gaze, and preparing for the eternal abode. His statement 'and turn away from the foolish' is incitement to attach to knowledge and incitement to turn away from the oppressive people. And turn away from arguing with the foolish and do not be on the same level as the ignorant."

It has been narrated from Ja'far bin aṣ-Ṣādiq that he said, "In this verse, Allāh commanded His Prophet to have good manners, and there is not found in the Qur'ān more good manners combined in one verse."

Shaykh Muḥammad Amīn ash-Shinqīṭī said in his book Aḍwā' al-Bayān:

This verse explains how to deal with the ignorant devils from mankind and the *jinn*. As for the *shayāṭīn* from among mankind, they are handled with leniency, pardon, and turning away from his ignorance and evil. As for the *shayāṭīn* from the *jinn,* the only way to deal with him is to seek refuge with Allāh from him. He said in the first part of the verse, "Show forgiveness, enjoin what is good, and turn away from the foolish." He said in the second part of the verse, "And if an evil whisper comes to you from the Shayṭān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower." This is also explained in two other places. He said in Sūrah al-Mu'minūn concerning the devils from amongst mankind:

﴿ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴾

Repel evil with that which is better. We are best-acquainted with the things they utter.

[Sūrah al-Mu'minūn 23:96]

And in another verse, He said about the devils from the *jinn*:

﴿ وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾ ﴾

And say: "My Lord! I seek refuge with You from the whisperings of the devils. And I seek refuge with You, My Lord, lest they may attend (or come near) me."

[Sūrah al-Mu'minūn 23:97-98]

He said in Sūrah Fuṣṣilat about the devils from mankind:

﴿ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴾

Repel (the evil) with one which is better; then, verily, he between whom and you there was enmity, (will become) as though he was a close friend.

[Sūrah Fuṣṣilat 41:34]

Here, He mentions that not everyone will be able to do this; rather, only those given a great portion will be able to do this. He said:

﴿ وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴾

But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion.

[Sūrah Fuṣṣilat 41:35]

Then He said about the devils from the *jinn*:

﴿ وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾

And if an evil whisper from the Shayṭān tries to turn you away (O Muḥammad), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.

[Sūrah Fuṣṣilat 41:36]

[End of Shaykh ash-Shinqīṭī's speech]

Sūrah al-Anfāl

Verse 64

﴿ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾

O Prophet (Muḥammad)! Allāh is sufficient for you and for the believers who follow you.

[Sūrah al-Anfāl 8:64]

Explanation

The scholars differ concerning the meaning of this verse. Some say it means that Allāh is sufficient for you, and the believers who follow you are sufficient for you. Others say it means that Allāh is sufficient for you and He is sufficient for the believers who follow you. The most correct viewpoint is the second statement, because Allāh is the only one Who is sufficient. He is sufficient for the Prophet ﷺ and He is sufficient for the believers who follow him. For this reason, He said in the verse which comes before this verse:

﴿ وَإِن يُرِيدُوا أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴾

And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His help and with the believers.

[Sūrah al-Anfāl 8:62]

Thus, He connected sufficiency to Himself alone, and He connected

to Himself His help by granting the believer success in assisting the Prophet ﷺ.

Allāh the Exalted said:

﴿ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴾

Would that they were contented with what Allāh and His Messenger gave them and had said, "Allāh is sufficient for us. Allāh will give us of His bounty, and (also) His Messenger. We implore Allāh (to enrich us)."

[Sūrah at-Tawbah 9:59]

So He attached being sufficient to Himself and placing hope in Him alone, while He attached what was given to them to Himself and the Messenger ﷺ. He said:

﴿ ووَآتُوهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ ﴾

And give them something yourselves out of the wealth of Allāh which He has bestowed upon you.

[Sūrah an-Nūr 24:33]

And He said:

﴿ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِن فَضْلِهِ ﴾

And they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty.

[Sūrah at-Tawbah 9:74]

He said:

﴿ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ ﴾

And [remember, O Muḥammad], when you said to the one on whom Allāh bestowed favor and you

bestowed favor...

[Sūrah al-Aḥzāb 33:37]

Thus, He attached giving, enriching, and [bestowing] favors to Allāh and to other than Him, but sufficiency is only connected to Allāh. Allāh praised the believers by saying:

﴿ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴾

Those unto whom the people said, "Verily, the people (pagans) have gathered against you (a great army), so fear them." But it (only) increased them in faith, and they said, "Allāh (alone) is sufficient for us, and He is the best disposer of affairs (for us)."

[Sūrah Āli 'Imrān 3:173]

Verse 70

﴿ يَا أَيُّهَا النَّبِيُّ قُل لِّمَن فِي أَيْدِيكُم مِّنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾

O Prophet! Say to the captives that are in your hands: "If Allāh knows any good in your hearts, He will give you good better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."

[Sūrah al-Anfāl 8:70]

Explanation

In this verse, the word "good" (خَيْرًا) appears twice. The first time, it is mentioned in contrast to evil. This is similar to His statement:

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝٨ ﴾

So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.

[Sūrah az-Zalzalah 99:7-8]

The second mention of this word is a noun of preference meaning "better." Both of these meanings are mentioned in the statement of the Prophet ﷺ:

خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ وَشَرُّكُمْ مَنْ لاَ يُرْجَى خَيْرُهُ وَلاَ يُؤْمَنُ شَرُّهُ.

The best of you is the one whose goodness is hoped for, and whose evil the people are safe from. And the worst of you is he whose goodness is not hoped for, and whose evil the people are not safe from.[1]

[1] *Jāmi' at-Tirmidhī* 2263

Sūrah at-Tawbah

Verse 100

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴾

And the first to embrace Islām of the Muhājirūn and the Anṣār and also those who followed them in goodness; Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow, to dwell therein forever. That is the supreme success.

[Sūrah at-Tawbah 9:100]

Explanation

This verse contains information from Allāh that He is pleased with the first and foremost from the Muhājirūn (those who migrated to Madīnah from Makkah) and the Anṣār (those who aided them), and those who follow them in goodness. He has prepared for them gardens of bliss in Paradise, and this is the greatest success. The Companions of the Prophet ﷺ are the best of this *ummah*, and this *ummah* is the best of all nations. There are many verses clarifying their virtues, and Allāh is pleased with them and they are pleased with Him.

Ibn Kathīr said, "Allāh informs us that He is pleased with the first and foremost from the Muhājirūn, the Anṣār, and those who follow them in goodness. And they are pleased with Him and what He has prepared for them within gardens of Paradise. As Shu'bah said, 'The first and foremost from the Muhājirūn, the Anṣār, and those who followed them, are those who attended the Pledge of Riḍwān during the Treaty of Ḥudaybiyyah. And it was said by Abū Mūsā al-Ash'arī, Sa'īd bin Musayyib, Muḥammad bin Sīrīn, al-Ḥasan, and Qatādah that they are those who prayed towards both prayer directions behind the Prophet ﷺ.'

"And he said, 'Allāh the Great has informed us that He is pleased with the first and foremost from the Muhājirūn, the Anṣār, and those that follow them in goodness, so woe to those that hate them and insult them or hate and insult some of them! Especially those who insult the best Companions after the Messenger of Allāh ﷺ, meaning Abū Bakr aṣ-Ṣiddīq ﷺ. The deviant Rāfiḍah have animosity towards the best Companions; they hate them and insult them. And refuge is sought with Allāh. This is proof that their intellects are backwards and their hearts are inverted. So how can they believe in the Qur'ān while they insult those with whom Allāh is pleased? As for Ahlus-Sunnah, they are pleased with those whom Allāh is pleased with, and they insult those whom Allāh and His Messenger insult. They befriend those whom Allāh has befriended and they show animosity to those towards whom Allāh shows animosity. They follow and they do not innovate. They are the successful party of Allāh and His believing slaves.'"

Our Shaykh Muḥammad Amīn ash-Shinqīṭī said in his book *Aḍwā' al-Bayān*, "Allāh the Exalted clearly stated in this noble verse that those who follow the first and foremost from the Muhājirūn, the Anṣār, and those that follow them in goodness are included along with them in receiving the pleasure of Allāh and the promise to abide forever in Paradise. In another verse, He explains that those who follow the first and foremost will share the good with them. He said:

﴿ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ﴾

Also to others among them (Muslims) who have not yet joined them.

[Sūrah al-Jumu'ah 62:3]

"And His statement:

﴿ وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴾

And those who came after them say, "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."

[Sūrah al-Ḥashr 59:10]

"It is not hidden that Allāh the Exalted clearly stated that He is pleased with the first and foremost from the Muhājirūn, the Anṣār, and those that follow them in goodness. This is clear evidence from the Qur'ān that those who insult and hate them are misguided and in opposition to Allāh the Exalted, as they hate those Allāh is pleased with. And there is no doubt that whoever hates those Allāh is pleased with is opposing Allāh the Exalted."

Verse 119

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾

O you who believe! Be afraid of Allāh, and be with those who are truthful.

[Sūrah at-Tawbah 9:119]

Explanation

During the battle of Tabūk, the Messenger of Allāh ﷺ commanded all the men to attend the battle, and he did not give anyone permission to remain behind from this battle except for those who had an excuse, like sickness. From those who stayed behind from the battle without an excuse were three noble Companions ﷺ. And when they were questioned as to why they remained behind, they were truthful. This story is mentioned in the long narration of Ka'b bin Mālik. When the Messenger of Allāh ﷺ asked him why he did not attend the battle, he said:

إِنِّي وَاللَّهِ لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِهِ وَلَقَدْ أُعْطِيتُ جَدَلاً وَلَكِنْ وَاللَّهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ لِتَرْضَى بِهِ عَنِّي لَيُوشَكُ أَنَّ اللَّهَ عَزَّ وَجَلَّ يُسْخِطُكَ عَلَيَّ وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لأَرْجُو فِيهِ عَفْوَ اللَّهِ وَاللَّهِ مَا كُنْتُ قَطُّ أَقْوَى وَلاَ أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَمَّا هَذَا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ.

"I swear by Allāh, if I were to sit before anyone other than you of those who hold high positions in this world, I would find a way to avoid his anger. I am an eloquent man, but, by Allāh, I know that if I were to tell you a lie today to make you pleased with me, Allāh would soon make you angry with me; if I tell you the truth, it will make you angry with me, but I will still have the hope that Allāh may forgive me. I have never been in a better position, physically or financially, than the time when I stayed behind and did not join you." The Messenger of Allāh ﷺ said, "This man has spoken the truth. Go away until Allāh decides concerning you."[1]

Allāh saved him and his two companions—Murrah bin ar-Rabī'ah and Hilāl bin Umayyah—due their truthfulness. Allāh sent down His acceptance of their repentance in His statement:

[1] *Sunan an-Nasā'ī* 731

﴿ وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۚ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴾

And (He did forgive also) the three left behind until for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He accepted their repentance so they might repent (unto Him). Verily, Allāh is the one Who accepts repentance, Most Merciful.

[Sūrah at-Tawbah 9:118]

It was from the gratitude of Ka'b bin Mālik ﷺ towards his Lord when He saved him due to his truthfulness that he continued to adhere to truthfulness. He said in this long narration:

يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ إِنَّمَا نَجَّانِي بِالصِّدْقِ، وَإِنَّ مِنْ تَوْبَتِي أَنْ لاَ أُحَدِّثَ إِلاَّ صِدْقًا مَا بَقِيتُ، فَوَاللَّهِ مَا أَعْلَمُ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلاَهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَحْسَنَ مِمَّا أَبْلاَنِي، مَا تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى يَوْمِي هَذَا كَذِبًا، وَإِنِّي لأَرْجُو أَنْ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيتُ وَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم {لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ} إِلَى قَوْلِهِ {وَكُونُوا مَعَ الصَّادِقِينَ}.

"O Messenger of Allāh, Allāh only saved me due to truthfulness, so it is a part of my repentance to only tell the truth as long as I am alive. By Allāh, I do not know anyone of the Muslims whom Allāh has helped more in telling the truth than me. Since I have mentioned that truth to the Messenger of Allāh ﷺ till today, I have never intended to tell a lie. I hope that Allāh will also save me (from telling lies) the rest of my life." So Allāh revealed to His Messenger

the verse, "Verily, Allāh has forgiven the Prophet, the Muhājirīn..." (up to His saying) "and be with those who are truthful."[2]

He commanded His believing slave to have *taqwā* of Him by obeying His commands and avoiding His prohibitions, and to be with those who are truthful, such as the Companions of the Prophet ﷺ. Allāh describes the Muhājirūn in His statement:

﴿ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴾

For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allāh and [His] approval, and supporting Allāh and His Messenger, [there is also a share]. Those are the truthful.

[Sūrah al-Ḥashr 59:8]

The Prophet ﷺ said:

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ (أي يبالغ فيه ويجتهد) حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا.

You must be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he will be recorded with Allāh as a speaker of the truth. Beware of telling lies, for lying leads to immorality and immorality leads to the Hellfire. A man will keep telling lies and striving to tell lies until he is recorded with Allāh as

[2] *Ṣaḥīḥ al-Bukhārī* 4418

a liar.[3]

Verse 128

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾

Verily, there has come unto you a Messenger (Muḥammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you; for the believers, (he is) full of pity, kind, and merciful.

[Sūrah at-Tawbah 9:128]

Explanation

This noble verse explains the greatest favor that Allāh bestowed upon His slaves, which was sending His noble messenger Muḥammad ﷺ to guide them to the truth and to remove them from the many paths of darkness to the light. Allāh the Exalted said:

﴿ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴾

Indeed, Allāh conferred a great favor on the believers when He sent among them a messenger (Muḥammad) from among themselves, reciting unto them His verses, and purifying them, and instructing them (in) the Book (the Qur'ān) and wisdom while before that, they had been in manifest error.

[Sūrah Āli 'Imrān 3:164]

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[3] *Ṣaḥīḥ Muslim* 4721

This verse includes great attributes of the Prophet ﷺ. He was diligent in guiding the people and giving them what would benefit them and grant them success in this world and the Hereafter. He grieved over everything that would bring the believers harm or difficulty. And he was kind and full of pity towards the believers. In this verse, he is described as "kind and merciful," and there are verses in the Qur'ān wherein Allāh describes Himself as "kind and merciful." The attributes of Allāh are in accordance with His majesty and nothing from the creation resembles Him. Allāh the Exalted said:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

Sūrah Yūnus

Verse 25

﴿ وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴾

Allāh calls to the home of peace and guides whom He wills to a Straight Path.

[Sūrah Yūnus 10:25]

Explanation

When Allāh made a similitude for this worldly life and explained that it is passing away and coming to an end, He informed us that He calls His slaves to the abode of *salām*, and this is Paradise. It is the abode of everlasting bliss. It is the abode that is safe from injury, harm, and decrease. Then He informed His slaves that from those who are called are those who have been guided to the Straight Path that leads to success in this life and the next. The *ummah* of Muḥammad ﷺ is divided into two nations: the *ummah* that is invited to Islām and the *ummah* that has accepted the call and entered Islām. The *ummah* that is invited to Islām includes all the *jinn* and mankind since the time the Prophet ﷺ was sent until the Day of Judgment. The *ummah* that accepted the call are those whom Allāh has granted success, guided to the truth, and entered into the religion of pure monotheism.

His statement: "Allāh calls to the home of peace"—This verse

includes both nations. Allāh calls everyone to the abode of Paradise.

His statement: "and guides whom He wills to a Straight Path"—This verse refers to those who are guided to Islām. Those whom Allāh wills to guide are the *ummah* who accepts the call. The call is given to everyone, while guidance to the Straight Path is for those whom Allāh wills to guide.

The guidance mentioned in this verse is the guidance of success which only Allāh possesses. He negated this type of guidance for His Prophet ﷺ in His statement:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ﴾

Verily! You (O Muḥammad) guide not whom you like, but Allāh guides whom He wills.

[Sūrah al-Qaṣaṣ 28:56]

As for the guidance of information, direction, and clarity, Allāh has affirmed this for His Prophet ﷺ.

﴿ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴾

And verily, you (O Muḥammad) are indeed guiding to the Straight Path.

[Sūrah ash-Shūrā 42:52]

This verse means, "You guide everyone to the Straight Path," meaning the Prophet ﷺ directs and clarifies guidance.

Verse 26

﴿ لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴾

For those who have done good is the best and even

more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise; they will abide therein forever.

[Sūrah Yūnus 10:26]

Explanation

Those who do good in their worship of their Lord and do good towards others by way of the various means of good, their reward with their Lord will be good; and this good is Paradise. The "even more" mentioned in this verse is looking at the Face of Allāh. The Prophet ﷺ said:

إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ قَالَ: يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنْ النَّارِ قَالَ فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنْ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ وهي الزيادة ثُمَّ تَلَا هَذِهِ الْآيَةَ (لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ).

"When the people of Paradise enter Paradise, Allāh will say, 'Do you want anything more?' They will say, 'Have You not brightened our faces, admitted us to Paradise, and saved us from Hell?' Then the veil will be lifted and they will not have seen anything more dear to them than looking upon their Lord, may He be glorified and exalted. This is what is meant by 'even more.'" Then he recited the verse: "For those who have done good is the best reward and even more."

This narration proves that the explanation of "even more" is looking at the Face of Allāh the Exalted. The believers seeing Allāh in the Hereafter is mentioned in various verses. Allāh the Exalted said:

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾

Some faces that Day shall be shining and radiant, looking at their Lord.

[Sūrah al-Qiyāmah 75:22-23]

And His statement:

﴿ كَلَّا إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴾

Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day.

[Sūrah al-Muṭaffifīn 83:15]

This verse is proof that the believers will see their Lord in the Hereafter, because the disbelievers will be veiled from seeing Allāh due to His anger upon them; so this is proof that His allies will see Him due to Him being pleased with them. This has been mentioned by Imām ash-Shāfi'ī. The *ahādīth* that mention this have numerous chains of narrations, numbering close to 30 Companions.

Verses 62–63

﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝٦٢ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۝٦٣ ﴾

No doubt! Verily, allies of Allāh—no fear shall come upon them nor shall they grieve, those who believed and used to fear Allāh much.

[Sūrah Yūnus 10:62-63]

Explanation

These noble verses explain that the allies of Allāh are the believers who have *taqwā*. They are those who believe in the lordship of Allāh, His divinity, and His names and attributes. They fear Him, they obey His commands, and they avoid His prohibitions. Everyone who is a pious believer is an ally of Allāh. Allegiance with Allāh is not limited to a particular individual who claims this. You find that some people exaggerated concerning these individuals until they gave them rights which are only due to Allāh.

Ibn Kathīr said when explaining this verse: "Allāh the Exalted informs us that His allies are those who believe and have *taqwā*. Thus, everyone who has *taqwā* of Allāh is an ally to Allāh, and no fear shall come upon them from what they will encounter from the terrors of the Hereafter. And they shall not grieve because of what they left behind in this worldly life."

Sūrah Hūd

Verse 6

﴿ وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُّبِينٍ ﴾

And no living creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a clear Book.

[Sūrah Hūd 11:6]

Explanation

Allāh the Exalted informed us in this noble verse that every creature that crawls upon the earth, on the land and in the sea, relies upon Him for their provision. That which Allāh has decreed for them will reach them. He knows its dwelling place and its deposit. The dwelling place is where they seek shelter and the deposit is the place where they die. It is also said that "dwelling place" refers to the womb and "deposit" refers to the loins. Both meanings have been narrated from Ibn Kathīr from Ibn 'Abbās ﵄.

The moving, unmoving, and provision of all creatures is in a clear Book. This is the Preserved Tablet. Allāh the Exalted said:

﴿ مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا ﴾

No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees, before We bring it into existence.

[Sūrah al-Ḥadīd 57:22]

And He said:

﴿ وَمَا مِن دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِي الْكِتَابِ مِن شَيْءٍ ﴾

There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but they are communities like you. We have neglected nothing in the Book.

[Sūrah al-An'ām 6:38]

The Messenger of Allāh ﷺ said:

أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا وَإِنْ أَبْطَأَ عَنْهَا فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ خُذُوا مَا حَلَّ وَدَعُوا مَا حَرُمَ.

O people, fear Allāh and take a legislated means in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allāh and take a legislated means in seeking provision; take that which is permissible and leave that which is forbidden[1]. [2]

The Messenger of Allāh ﷺ said:

لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا.

If you were to rely upon Allāh with the required reliance, then He would provide for you just as a bird is provided for: it goes out in

[1] **Translator's note:** Translation based upon the explanation of Shaykh al-Albānī.

[2] *Sunan Ibn Mājah* 2144

the morning empty and returns full.[3]

Verse 112

﴿ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

So remain upright as you have been commanded, [you] and those who have turned in repentance with you, and do not transgress. Indeed, He is All-Seer of what you do.

[Sūrah Hūd 11:112]

Explanation

In this noble verse, Allāh the Exalted commands His Prophet and his *ummah* to be upright upon the commands of Allāh. Uprightness means to adhere to what comes in the Book of Allāh and the Sunnah of His Messenger ﷺ. This is by obeying His commands to the best of one's ability and avoiding His prohibitions. The Messenger of Allāh ﷺ said:

مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ.

What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can.[4]

When one of the Companions requested advice from the Prophet ﷺ, he advised him to be upright. Sufyān bin 'Abdillāh ath-Thaqafī رضي الله عنه said:

قُلْت: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَك؛

[3] *Jāmi' at-Tirmidhī* 2344

[4] *Ṣaḥīḥ al-Bukhārī* 7288; *Ṣaḥīḥ Muslim* 7113

قَالَ: قُلْ: آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ.

I said, "O Messenger of Allāh, tell me something about Islām which I can ask of no one but you." He said, "Say: 'I believe in Allāh,' and then be upright."[5]

Allāh informs us that the reward for those who are upright is Paradise.

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝١٣ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۝١٤ ﴾

Indeed, those who have said, "Our Lord is Allāh," and then remain upright—there will be no fear concerning them, nor will they grieve. Such shall be the dwellers of Paradise, abiding therein (forever), a reward for what they used to do.

[Sūrah al-Aḥqāf 46:13-14]

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝٣٠ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ۝٣١ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ۝٣٢ ﴾

Verily, those who say, "Our Lord is Allāh (alone)," and then they are upright—on them the angels will descend (at the time of their death) (saying), "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all)

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[5] *Ṣaḥīḥ Muslim* 159

that your inner selves desire, and therein you shall have (all) that you ask for, as accommodation from a [Lord who is] forgiving and merciful."

[Sūrah Fuṣṣilat 41:30-32]

Ibn Kathīr said, "Allāh the Exalted commands His Messenger and His believing slaves to be firm and continue upon uprightness. This is the greatest help against the enemy and those who oppose them. His statement 'and do not transgress' is a command to not exceed the bounds, even against a pagan. And know for sure that Allāh sees all the actions of His slaves. He is not heedless of anything. And there is nothing hidden from Him."

Al-Qurṭubī said that Ibn 'Abbās said, "There was no verse sent down upon the Messenger of Allāh ﷺ more severe and difficult than this verse. For this reason, when his Companions said to him, 'Gray hair has come to you quickly,' he said, 'Hūd and its sisters have given me gray hair.'"

Sūrah Yūsuf

Verse 108

﴿ قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾

Say (O Muḥammad): "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allāh. And I am not of those who associate partners with Allāh."

[Sūrah Yūsuf 12:108]

Explanation

Allāh the Exalted commanded His Prophet to inform the people that inviting them to worship Allāh alone without partners, and commanding them to make all worship sincerely for Him, is his path, and also the path of those that follow him upon his methodology. He likewise was commanded to inform them that *da'wah* must be based upon knowledge and insight. The caller must have knowledge of what he is calling the people to.

Ibn Kathīr said:

Allāh commanded His Messenger, whom He sent to the *jinn* and mankind, to inform them that this is his path, methodology, and Sunnah. It is to call the people to testify that nothing has the right to worshiped except Allāh alone, without partners. It is to invite the people to Allāh upon clarity, certainty, and evidence. This command

was for the Prophet ﷺ and everyone who follows him; they must give *da'wah* with clear evidence and textual proof as well as intellectual proof.

His statement: "And Glorified and Exalted be Allāh"—This means that Allāh is free from having any faults, and He is too great and holy to have any partners, rivals, equals, children, parents, wife, ministers, or advisors. Blessed is Allāh, and He is holy, and far above having any of that.

﴿ تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴾

The seven heavens and the earth and all that is therein glorify Him, and there is not a thing except that it glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

[Sūrah al-Isrā' 17:44]

[End of Ibn Kathīr's speech]

Verse 109

﴿ وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِم مِّنْ أَهْلِ الْقُرَىٰ ﴾

And We sent not before you (as messengers) any except men, whom We inspired from among the people of townships.

[Sūrah Yūsuf 12:109]

Explanation

This noble verse clarifies that all messengers were men and none of them were women. This is because men are more complete than women.

Ibn Kathīr said in his explanation of this verse:

Allāh the Exalted informs us that He only sent men as messengers, and not women. And this is the consensus of the scholars. Allāh did not inspire any women from mankind with legislative revelation. Some people alleged that Allāh sent revelation to Sarah (the wife of Ibrāhīm), the mother of Mūsā, and Maryam bint 'Imrān (the mother of Jesus). They say that the angels gave Sarah glad tidings of her son Is'ḥāq, and after Is'ḥāq, Ya'qub. As for the mother of Mūsā, they cite the verse:

﴿ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ﴾

And We inspired the mother of Mūsā, (saying): "Suckle him..."

[Sūrah al-Qaṣaṣ 28:7]

And they mention how an angel came to Maryam to bring her glad tidings of Jesus ﷺ.

﴿ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾ ﴾

And (remember) when the angels said, "O Maryam, verily, Allāh has chosen you, purified you, and chosen you above the women of the creation. O Mary, be devoutly obedient to your Lord, and prostrate and bow with those who bow."

[Sūrah Āli 'Imrān 3:42-43]

This portion of good was given to them, but this does not necessitate

that they were prophets. There is no doubt that this was an honor given to them, but is this sufficient to consider them prophets? The belief of Ahlus-Sunnah is what was narrated by Shaykh Abul-Ḥasan 'Alī bin Ismā'īl, that there were no female prophets, but there are females who are regarded amongst the truthful. Allāh informed us of the most noble of them, Maryam bint 'Imrān. He said:

﴿ مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ الطَّعَامَ ﴾

The Messiah, son of Maryam, was no more than a messenger; many were the messengers that passed away before him. His mother was a *ṣiddīqah* [from the truthful]. They both used to eat food.

[Sūrah al-Mā'idah 5:75]

Thus, He described her with her most noble description as being from the truthful. If she had been a prophet, He would have described her with that description because it is greater. Therefore, she is from the truthful, according to the text of the Qur'ān.

[End of Ibn Kathīr's speech]

Just as women are not prophets, likewise, they are not given leadership positions over men, whether general or specific. It has been narrated from Abū Bakrah:

لَمَّا بَلَغَ النَّبِيَّ صلى الله عليه وسلم أَنَّ فَارِسًا مَلَّكُوا ابْنَةَ كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً.

When the Prophet ﷺ heard the news that the people of Persia had made the daughter of Khosrow their queen (ruler), he said, "Never will such a nation that makes a woman their ruler succeed."[1]

His statement "We inspired from among the people of townships" means that the messengers were from the towns and not from the desert wilderness. This is because their hearts will be softer and

[1] *Ṣaḥīḥ al-Bukhārī* 7099

gentler by nature, in contrast to those people from the desert. This verse mentioning the messengers being from the townships does not contradict the verse concerning Ya'qūb:

﴿ وَجَاءَ بِكُم مِّنَ الْبَدْوِ ﴾

And brought you (all here) out of the Bedouin life.

[Sūrah Yūsuf 12:100]

This is because the person who goes from the township to the desert wilderness after a long period of time is still from the township, just as the person who leaves the Bedouin life and moves to the town is still considered a Bedouin.

Verse 110

﴿ حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَن نَّشَاءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴾

(They were reprieved) until, when the messengers gave up hope and thought that they were denied (by their people), then came to them Our help, and whomsoever We willed was delivered. And Our punishment cannot be warded off from the people who are criminals.

[Sūrah Yūsuf 12:110]

Explanation

This verse is recited with two different recitations. One recitation has a *shaddah* sign of emphasis on the word "denied" (كُذِّبُوا). If it is recited this way, all pronouns in the verse return to the messengers. This is similar to the statement of Allāh the Exalted:

﴿ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا ﴾

Verily, (many) messengers were denied before you (O Muḥammad), but with patience they bore the denial, and they were hurt, till Our help reached them.

[Sūrah al-An'ām 6:34]

The other recitation is without the *shaddah*. In this recitation, the pronoun in His statement "and thought that" returns to the people the messengers were sent to, and it does not return to the messengers. Therefore, with this recitation this verse means: When the messengers gave up hope that their people would believe, and the people whom the messengers were sent to thought that the messengers had lied to them about the promise of help, Allāh sent the help to them.

This is the explanation which is preferred by Ibn Jarīr in his *tafsīr,* and he attributes this understanding to Ibn 'Abbās, Ibn Mas'ūd, Sa'īd bin Jubayr, Mujāhid, and aḍ-Ḍaḥāk with a chain of narration connected to them. Muslim bin Yasār asked Sa'īd bin Jubayr about this verse. He replied: "This verse means that the messengers gave up hope that their people would accept their *da'wah,* and their people believed the messengers had lied."

﴿ جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَن نَّشَاءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴾

Then came to them Our help, and whomsoever We willed was delivered. And Our punishment cannot be warded off from the people who are criminals.

[Sūrah Yūsuf 12:110]

Muslim stood up, hugged Sa'īd, and said, "May Allāh grant you relief as you have given me relief."

Sūrah ar-Ra'd

Verse 11

﴿ لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ ﴾

For each (person), there are angels in succession, before and behind him. They guard him by the command of Allāh. Verily! Allāh will not change the condition of a people as long as they do not change their state of themselves. But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.

[Sūrah ar-Ra'd 13:11]

Explanation

This verse means—and Allāh knows best—that the people have angels entrusted with protecting them. And they do so by the command of Allāh.

His statement: "Allāh will not change the condition of a people as long as they do not change their state of themselves"—This is similar to His statement:

﴿ ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۙ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾

That is because Allāh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allāh is All-Hearer, All-Knower

[Sūrah al-Anfāl 8:53]

Ibn Kathīr said, "Allāh informs us of His complete and perfect justice and wisdom because He will not change a favor which He bestows upon a people except due to sins they commit."

Allāh makes this clear in His statement:

﴿ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴾

And Allāh puts forward the example of a township that dwelt secure and well content, its provision coming to it in abundance from every place, but it (its people) denied the favors of Allāh (with ungratefulness). So Allāh made it taste the extreme of hunger (famine) and fear, because of that which they (its people) used to do.

[Sūrah an-Naḥl 16:112]

And His statement:

﴿ وَمَا أَصَابَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَن كَثِيرٍ ﴾

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.

[Sūrah ash-Shūrā 42:30]

His statement: "But when Allāh wills a people's punishment, there can be no turning it back"—This means that whatever Allāh decrees is inevitable. Surely, whatever Allāh wills will definitely come to pass and whatever He does not will will never happen. The "will" of Allāh mentioned in this verse is His universal will. Whatever He wills must come to pass, as Allāh the Exalted said:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ ﴾

Verily, His command, when He intends a thing, is only that He says to it, "Be," and it is!

[Sūrah Yā-Sīn 36:82]

Sūrah Ibrāhīm

Verse 7

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴾

And [remember] when your Lord proclaimed, "If you are grateful, I will surely increase you [in favor]; but if you are ungrateful, indeed, My punishment is severe."

[Sūrah Ibrāhīm 14:7]

Explanation

In this verse, Allāh promised to those who are grateful for His favors that He will increase them in blessings. And He threatened those who are ungrateful with a severe punishment. Showing gratitude for a favor is from the reasons that make the favor firm and increase it. Showing ingratitude for a favor is a reason for the favor being removed. As the saying goes: "When the favor is shown gratitude, it becomes firmly established, and when it is shown ingratitude, it flees."

Allāh the Exalted said:

﴿ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ

لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴾

And Allāh puts forward the example of a township that dwelt secure and well content, its provision coming to it in abundance from every place, but it (its people) denied the favors of Allāh (with ungratefulness). So Allāh made it taste the extreme of hunger (famine) and fear, because of that which they (its people) used to do.

[Sūrah an-Naḥl 16:112]

Showing gratitude for a favor is by acknowledging the favor, speaking about the favor, praising Allāh for the favor, and utilizing the favor in the obedience of Allāh to draw closer to Him.

The favors of Allāh cannot be enumerated, as Allāh the Exalted said:

﴿ وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ﴾

And whatever of blessings and good things you have, it is from Allāh.

[Sūrah an-Naḥl 16:53]

And He said:

﴿ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ﴾

And if you count the blessings of Allāh, never will you be able to count them.

[Sūrah Ibrāhīm 14:34]

The greatest favor is the favor of Islām and guidance to the Straight Path. Other favors include wealth, provisions, children, good health, and wellbeing. The Prophet ﷺ said:

نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ.

There are two blessings which many people do not make the most of

and thus lose out on: good health and free time.[1]

Our Prophet Muḥammad ﷺ was the example for showing gratitude for favors. He was forgiven for his past and future sins, but he would stand praying throughout the night until his feet cracked. When 'Ā'ishah ﷺ asked him why he did so, he responded:

أَفَلاَ أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا؟

Shouldn't I love to be a grateful slave?[2]

Allāh praised Nūḥ ﷺ with His saying:

﴿ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴾

Verily, he was a grateful slave.

[Sūrah al-Isrā' 17:3]

He praised Ibrāhīm with His saying:

﴿ شَاكِرًا لِّأَنْعُمِهِ ۚ اجْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴾

[He was] grateful for His favors. Allāh chose him and guided him to a Straight Path.

[Sūrah an-Naḥl 16:121]

Allāh mentions the gratitude of Sulaymān when the throne of Bilqīs was presented to him. He said:

﴿ فَلَمَّا رَآهُ مُسْتَقِرًّا عِندَهُ قَالَ هَٰذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴾

When [Sulaymān] saw it placed before him, he said, "This is by the grace of my Lord to test whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his own self,

[1] *Ṣaḥīḥ al-Bukhārī* 6412

[2] *Ṣaḥīḥ al-Bukhārī* 4838; *Ṣaḥīḥ Muslim* 7126

and whoever is ungrateful, certainly my Lord is Rich (free of all wants), Bountiful."

[Sūrah an-Naml 27:40]

The Prophet ﷺ said:

عَجَبًا لأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لأَحَدٍ إِلاَّ لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ.

How wonderful is the affair of the believer, for all his affairs are good, and that is for no one except the believer. If something good happens to him, he gives thanks, and that is good for him; and if something bad happens to him, he bears it with patience, and that is good for him.[3]

[3] *Ṣaḥīḥ Muslim* 7500

Sūrah al-Ḥijr

Verse 9

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

Verily We: It is We Who have sent down the reminder (the Qur'ān), and surely, We will guard it.

[Sūrah al-Ḥijr 15:9]

Explanation

In this verse, Allāh informs us about His Book being sent down and protected from any increase or decrease, change or alteration. Thus, none of this occurred to His Book. This protection was actualized from a number of angles.

The noble Messenger ﷺ was diligent while receiving it from Jibrīl and diligent in reciting what he received so he would not miss anything from it. Allāh forbade him from being hasty regarding it and promised to make his memory firm with it. He said:

﴿ وَلَا تَعْجَلْ بِالْقُرْآنِ مِن قَبْلِ أَن يُقْضَىٰ إِلَيْكَ وَحْيُهُ ﴾

And be not in haste (O Muḥammad) with the Qur'ān before its revelation is completed to you...

[Sūrah Ṭā-Hā 20:114]

And He said:

﴿ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾ ﴾

Move not your tongue with it to make haste therewith. It is for Us to collect it and to give you (O Muḥammad) the ability to recite it. And when We have recited it to you, then follow its recital. Then it is for Us (Allāh) to make it clear to you.

[Sūrah al-Qiyāmah 75:16-19]

Ibn 'Abbās ﷺ said:

فَكَانَ إِذَا أَتَاهُ جِبْرِيلُ أَطْرَقَ، فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللَّهُ.

When Jibrīl came to him, he would remain silent, and when he left, he would recite as Allāh promised him.[1]

The Qur'ān was revealed in sections over 23 years. This was in order to enable the Companions to receive it from the Messenger ﷺ and memorize it little by little. Allāh the Exalted said:

﴿ وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلًا ﴾

And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.

[Sūrah al-Isrā' 17:106]

'Abdullāh bin Mas'ūd ﷺ said:

كان الرجل منا إذا تعلّم عشر آيات لم يجاوزهن حتى يعرف معانيَهن والعمل بهن.

If a man learned 10 verses, he would not proceed until he knew the

[1] *Ṣaḥīḥ al-Bukhārī* 4929

meaning of these verses and worked according to them.[2]

'Abdur-Raḥmān as-Sulamī said, "We used to receive this Qur'ān from a people who informed us that they would learn 10 verses and they would not exceed them and move on to another 10 verses until they knew the meanings of these verses. Thus, we used to learn the Qur'ān and act according to it."[3]

Abū Bakr ﷺ collected the Qur'ān in the *muṣ'ḥaf*, and 'Uthmān ﷺ collected it in the *muṣ'ḥaf*.

Allāh granted success to thousands of Muslims throughout different eras in memorizing this Qur'ān by heart.

[2] *Tafsīr Ibn Jarīr* 1/74

[3] Ibn Sa'd in *Aṭ-Ṭabaqāt* (6/172)

Sūrah an-Naḥl

Verse 36

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى اللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ﴾

And verily, We have sent among every *ummah* a messenger (proclaiming): "Worship Allāh (alone), and avoid all false deities." Then of them were some whom Allāh guided, and of them were some upon whom the straying was justified.

[Sūrah an-Naḥl 16:36]

Explanation

Allāh informs us in this verse that He sent to every nation noble messengers to call the people to worship Allāh alone and to abandon the worship of anyone and everything other than Him. This is the meaning of "nothing has the right to be worshiped except Allāh." This contains a general negation, and it is the negation of worshiping anything other than Allāh. And it contains a specific affirmation, and it is to affirm worship for Allāh alone, without partners. Some of these nations were granted success by Allāh and given guidance; thus, they believed in the messengers and responded to the call. Some of those nations disbelieved in what the messengers brought to them and remained upon misguidance.

Allāh the Exalted said:

﴿ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

And We sent not before you any messenger except that We revealed to him that, "There is no deity worthy of worship except Me, so worship Me."

[Sūrah al-Anbiyā' 21:25]

And He said:

﴿ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنذِرُوا أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاتَّقُونِ ﴾

He sends down the angels with inspiration of His command to whom of His slaves He pleases, (saying): "Warn mankind that none has the right to be worshiped but I, so fear Me."

[Sūrah an-Naḥl 16:2]

This verse, which mentions sending a messenger to every nation, is not problematic with the statement of Allāh:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ ﴾

Verily, We have inspired you (O Muḥammad) as We inspired Nūḥ and the prophets after him.

[Sūrah an-Nisā' 4:163]

And it does not contradict the statement that the people will say at the gathering on the Day of Judgment:

يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ.

O Nūḥ, you are the messenger sent to the inhabitants of the earth.[1]

[1] *Ṣaḥīḥ Muslim* 480; *Ṣaḥīḥ al-Bukhārī* 4712

This is because Nūḥ was sent after the appearance of *shirk* and the people abandoning the natural disposition that Allāh created them upon. This contrasts with the time before Nūḥ, because during this time, the people were upon their natural disposition. The messengers were sent to affirm the natural disposition of *tawḥīd* which Allāh created them upon.

Verse 90

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

Indeed, Allāh orders justice, good conduct, and giving to relatives, and forbids immorality, bad conduct, and oppression. He admonishes you that perhaps you will be reminded.

[Sūrah an-Naḥl 16:90]

Explanation

Al-Qurṭubī narrated from Ibn Mas'ūd ﷺ that he said, "This is the most comprehensive verse in the Qur'ān in gathering the good which should be implemented and the evil which must be avoided."

Justice is balance, equity, and the opposite of oppression. Included in this is performing the acts that Allāh has obligated upon His slaves.

Iḥsān (good conduct) is for the person to exceed within himself. It is said, "So-and-so has done 'good' work," meaning that he perfected his work or his craft. Likewise, a person can do good towards others. It is said, "So-and-so did good towards him," meaning that he showed him kindness or brought good to him. Both of these meanings are commanded in this verse.

And giving to the relatives is a form of *iḥsān* or kindness, and it is mentioned separately because your relatives are the most deserving of your kindness and goodness. And this is also keeping the ties of kinship, which Allāh has commanded us to do. There are many verses in the Qur'ān which command justice and incite goodness. Allāh the Exalted said:

﴿ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ ﴾

And if you punish (your enemy), then punish them with the like of that with which you were afflicted.

[Sūrah an-Naḥl 16:126]

This is justice. Then He said:

﴿ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ﴾

But if you endure patiently, verily, it is better for the patient ones.

[Sūrah an-Naḥl 16:126]

This is *iḥsān* (goodness).

He said:

﴿ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ﴾

And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay.

[Sūrah al-Baqarah 2:280]

This is justice. Then He said:

﴿ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ﴾

But if you remit it by way of charity, that is better for you.

[Sūrah al-Baqarah 2:280]

This is *iḥsān* (goodness).

He said:

﴿ وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنفَ بِالْأَنفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ﴾

And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal."

[Sūrah al-Mā'idah 5:45]

This is justice. Then He said:

﴿ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ۚ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾

But if anyone remits the retaliation by way of charity, it shall be expiation for him.

[Sūrah al-Mā'idah 5:45]

This is *iḥsān* (goodness).

He said:

﴿ وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴾

And indeed, whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

[Sūrah ash-Shūrā 42:41]

This is justice. Then He said:

﴿ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴾

And verily, whosoever shows patience and forgives, that would truly be from the things recommended

by Allāh.

[Sūrah ash-Shūrā 42:43]

This is *iḥsān* (goodness).

He said:

﴿ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ﴾

The recompense for an evil is an evil like thereof.

[Sūrah ash-Shūrā 42:40]

This is justice. Then He said:

﴿ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ﴾

But whoever forgives and makes reconciliation, his reward is due from Allāh.

[Sūrah ash-Shūrā 42:40]

This is *iḥsān* (goodness).

His statement: "and forbids immorality"—Immorality is lewdness and major sin. Allāh the Exalted said:

﴿ وَلَا تَقْرَبُوا الزِّنَىٰ ۖ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴾

And come not near to unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.

[Sūrah al-Isrā' 17:32]

And He said:

﴿ وَلَا تَنكِحُوا مَا نَكَحَ آبَاؤُكُم مِّنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴾

And marry not women whom your fathers married, except what has already passed; indeed, it was immorality and most hateful, and an evil way.

[Sūrah an-Nisā' 4:22]

His statement: "and bad conduct"—This is what contradicts goodness, and this is everything that Allāh has forbidden and prohibited.

His statement: "and oppression"—This is to transgress. This is included in the general evils, but it is specified due to its danger and harm.

Sūrah al-Isrā'

Verse 9

﴿ إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ ﴾

Verily, this Qur'ān guides to that which is most just and right.

[Sūrah al-Isrā' 17:9]

Explanation

Allāh sent down His noble Book as guidance and mercy for the believers. In this verse, He says that it guides to what is most just and right, meaning the path that is most just and right. The Book of Allāh and the Sunnah of His Messenger contain the truth and guidance. Adhering to both of them will bring about success and happiness in this life and the next.

Our Shaykh Muḥammad Amīn ash-Shinqīṭī said in his book *Aḍwā' al-Bayān*: "The Exalted mentioned in this noble verse that the Great Qur'ān, which is the greatest of all the heavenly Books, is the most comprehensive in gathering all the sciences. And it is the final covenant from the Lord of all that exists. 'Verily, this Qur'ān guides to that which is most just and right,' meaning: the path that is most suitable, balanced, and correct. This verse is general for everything the Qur'ān contains from guidance to the best, most just, correct paths."

Verse 31

﴿ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴾

And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.

[Sūrah al-Isrā' 17:31]

Explanation

In this verse, Allāh prohibits us from killing our children due to fear of poverty, and He informs us that He is the One who provides for the children and the parents. This is similar to the statement of the Exalted:

﴿ وَلَا تَقْتُلُوا أَوْلَادَكُم مِّنْ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ﴾

Kill not your children because of poverty; We provide sustenance for you and for them.

[Sūrah al-An'ām 6:151]

His statement: "for fear of poverty"—In this situation, poverty is anticipated by the parents; thus, Allāh mentioned His providing for the children before His providing for the parents, as though the provision of the parents is achieved due to the presence of the children. Therefore, the provision of the parents follows the provision of the children.

In Sūrah al-An'ām, He said "because of poverty"; in this case, the poverty has already occurred, so He mentioned providing for the parents before the children.

'Abdullāh bin Mas'ūd ﷺ said:

سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم أَىُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ قَالَ أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهْوَ خَلَقَكَ. قُلْتُ إِنَّ ذَلِكَ لَعَظِيمٌ، قُلْتُ ثُمَّ أَىُّ قَالَ وَأَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ. قُلْتُ ثُمَّ أَىُّ قَالَ أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ.

I asked the Prophet, "What is the greatest sin in the sight of Allāh?" He said, "That you set up a rival unto Allāh even though He alone created you." I said, "That is indeed a great sin." I then asked, "What is next?" He said, "To kill your child lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with your neighbor's wife."[1]

[1] *Ṣaḥīḥ Muslim* 257; *Ṣaḥīḥ al-Bukhārī* 4477

Sūrah al-Kahf

Verse 109

﴿ قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴾

Say (O Muḥammad): "If the sea were ink for (writing) the words of my Lord, surely, the sea would be exhausted before the words of my Lord would be finished, even if we brought (another sea) like it for its aid."

[Sūrah al-Kahf 18:109]

Explanation

This verse clarifies that Allāh's speech does not cease or come to an end, and it cannot be depleted. If the seas and oceans were ink to write the words of Allāh, the seas and oceans would deplete even if they were doubled. This is because water is limited, while Allāh's words have no limit. His words cannot be enumerated or depleted. That is because He has no beginning, so His words have no beginning; and He has no ending, so His words have no ending. This verse is similar to the statement of Allāh the Exalted:

﴿ وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.

[Sūrah Luqmān 31:27]

Sūrah Maryam

Verses 71–72

﴿ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾ ﴾

And there is none of you except he will approach it (the Hellfire). This is with your Lord; a decree which must be accomplished. Then We shall save those who used to fear Allāh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) on their knees.

[Sūrah Maryam 19:71-72]

Explanation

There are two prominent statements concerning the meaning of the phrase "approach it" (وَارِدُهَا) mentioned in this verse.

1) The first statement is that "approach it" means entering it, but the believers will not be harmed by it. This was mentioned by Ibn Kathīr from Ibn 'Abbās, and this is the viewpoint of our *shaykh,* Shaykh Muḥammad Amīn ash-Shinqīṭī.

2) The second statement is that "approach it" means the people will cross over the bridge according to their actions. Thus, the person who crosses the bridge over the Hellfire has approached it. This was mentioned by Ibn Kathīr from Ibn Mas'ūd.

Ash-Shawkānī said, "It is not hidden that the phrase 'approach it' either means crossing the bridge laid over the Hellfire or approaching the Hellfire while it is calm and tranquil, according to the evidence from the Book and the Sunnah. Thus, the verse must be interpreted this way because both scenarios are possible. The believers could enter the Fire (in order to cross it) while being far away from harm, or they could cross over the bridge laid over the Hellfire."

That which strengthens the viewpoint that this means crossing over the bridge is the narration collected in *Ṣaḥīḥ Muslim*. The Prophet ﷺ said:

لاَ يَدْخُلُ النَّارَ إِنْ شَاءَ اللَّهُ مِنْ أَصْحَابِ الشَّجَرَةِ أَحَدٌ. الَّذِينَ بَايَعُوا تَحْتَهَا. قَالَتْ بَلَى يَا رَسُولَ اللَّهِ. فَانْتَهَرَهَا فَقَالَتْ حَفْصَةُ {وَإِنْ مِنْكُمْ إِلاَّ وَارِدُهَا} فَقَالَ النَّبِيُّ صلى الله عليه وسلم قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ {ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا}.

"*InshāAllāh*, no one among the Companions of the Tree, those who gave their oath of allegiance beneath the tree, will enter the Hellfire." Ḥafṣah said, "On the contrary, O Messenger of Allāh." So he scolded her. Ḥafṣah said, "And there is none of you except he will approach it." The Prophet ﷺ said, "Allāh the Exalted said, 'Then We shall save those who used to fear Allāh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) on their knees.'"[1]

Imām an-Nawawī said in his explanation of this *ḥadīth*: "The correct viewpoint is that the meaning of the phrase 'approach it' in this verse is crossing over the bridge. And this is the bridge laid over the Hellfire. The people of the Hellfire will fall into it while the others will be saved."

[1] *Ṣaḥīḥ Muslim* 7404

Sūrah Ṭā-Hā

Verse 114

﴿ وَقُل رَّبِّ زِدْنِي عِلْمًا ﴾

And say: "My Lord! Increase me in knowledge."

[Sūrah Ṭā-Hā 20:114]

Explanation

In this noble verse, Allāh commands His Prophet ﷺ to ask Him for an increase in knowledge. This indicates the virtue of Islamic knowledge. Likewise, the virtue of legislative knowledge is proven by His statement:

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾

Allāh bears witness that none has the right to be worshiped but He; and the angels and those having knowledge (also give this witness). (He is always) maintaining His creation in justice. None has the right to be worshiped but He, the All-Mighty, the All-Wise.

[Sūrah Āli 'Imrān 3:18]

And His statement:

﴿ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ﴾

Say: "Are those who know equal to those who know not?"

[Sūrah az-Zumar 39:9]

And His statement:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

It is only those who have knowledge among His slaves that fear Allāh.

[Sūrah Fāṭir 35:28]

And His statement:

﴿ يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ﴾

Allāh will exalt in degree those of you who believe, and those who have been granted knowledge.

[Sūrah al-Mujādilah 58:11]

Al-Ḥāfiẓ Ibn Ḥajar commented on this verse by saying, "The statement of Allāh the Exalted, 'My Lord! Increase me in knowledge,' proves the virtue of knowledge because Allāh the Exalted did not command His Prophet to seek an increase in anything except for knowledge."[1]

Ibn 'Umar said, "I heard the Messenger of Allāh ﷺ say:

بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ حَتَّى إِنِّي لأَرَى الرِّيَّ يَخْرُجُ فِي أَظْفَارِي، ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ. قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ قَالَ "الْعِلْمَ".

"'While I was sleeping, a cup of milk was brought to me and I drank until I saw its wetness coming out of my nails. Then I gave the rest to 'Umar bin al-Khaṭṭāb.' They said, 'How did you interpret that, O

[1] *Al-Fat'ḥ* 1/141

Messenger of Allāh?' He said, '(It is) knowledge.'"[2]

In this narration, the Prophet ﷺ interpreted milk as knowledge. And the Prophet ﷺ commanded us to supplicate while drinking milk by asking for an increase of it. He said:

مَنْ أَطْعَمَهُ اللَّهُ طَعَامًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ، وَمَنْ سَقَاهُ اللَّهُ لَبَنًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ فَإِنِّي لاَ أَعْلَمُ مَا يُجْزِئُ مِنَ الطَّعَامِ وَالشَّرَابِ إِلاَّ اللَّبَنُ.

Whoever is fed by Allāh, let him say, "O Allāh, bless it for us and feed us with better than it." And whoever is given milk to drink by Allāh, let him say, "O Allāh, bless it for us and give us more." For surely, I do not know any food or drink that suffices other than milk.[3]

In summary: In this verse, Allāh commanded His Prophet ﷺ to ask for an increase in knowledge, and the Prophet ﷺ directed us—when drinking milk—to ask Allāh for an increase of it. And when the Prophet ﷺ saw milk in his dream, he interpreted it as knowledge. Thus, it is prescribed to ask for an increase in both of these.

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[2] *Ṣaḥīḥ al-Bukhārī* 82; *Ṣaḥīḥ Muslim* 2391

[3] *Jāmi' at-Tirmidhī* 3455; classed as *ḥasan* by al-Albānī in *Ṣaḥīḥ Sunan at-Tirmidhī* 2749.

Sūrah al-Anbiyā'

Verse 34

﴿ وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ ۖ أَفَإِن مِّتَّ فَهُمُ الْخَالِدُونَ ﴾

And We granted not to any human being immortality before you (O Muḥammad); then if you die, would they live forever?

[Sūrah al-Anbiyā' 21:34]

Explanation

This noble verse proves that the destination of mankind is extinction. Allāh did not give immortality to anyone before Prophet Muḥammad ﷺ, so no one will ever have immortality; rather, all of mankind will become extinct. Allāh the Exalted said:

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ ﴾

Whatsoever is on it (the earth) will perish. And the Face of your Lord, full of majesty and honor, will abide forever.

[Sūrah ar-Raḥmān 55:26-27]

Some of the scholars have said: The pagans used to deny the prophecy of the Messenger of Allāh ﷺ. They said, "He is a poet; we await

for him some calamity by time.[1] Hopefully, he will die like the poet of so-and-so died." Thus, Allāh responded by informing him that prophets died before him and Allāh granted His religion assistance and protection. Thus, likewise, He will safeguard your religion and legislation.

This verse also proves that al-Khiḍr ﷺ died. It is the same whether he was a prophet, a messenger, or a righteous man. This is because he was a human who lived during the time of Mūsā ﷺ, and Allāh the Exalted said:

﴿ وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ ﴾

And We granted not to any human being immortality before you (O Muḥammad).

[Sūrah al-Anbiyā' 21:34]

[1] Taken from Sūrah aṭ-Ṭūr 52:30: "Or do they say, '(Muḥammad is) a poet! We await for him some calamity by time!'"

Sūrah al-Ḥajj

Verses 40–41

﴿ وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۞ الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ۞ ﴾

Verily, Allāh will help those who help His (cause). Truly, Allāh is All-Strong, All-Mighty. Those who, if We give them authority in the land, establish prayer, give *zakāh*, enjoin what is right, and forbid what is wrong. And to Allāh belongs the outcome of [all] matters.

[Sūrah al-Ḥajj 22:40-41]

Explanation

In this noble verse, Allāh promises His help for those who help His cause. And He will grant them authority in the land. The help of Allāh the Exalted is by establishing His legislation and acting according to the Book and the pure Sunnah. A verse similar to this is the statement of Allāh the Exalted:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴾

O you who believe! If you help (in the cause of) Allāh, He will help you and make your foothold firm.

[Sūrah Muḥammad 47:7]

And His statement:

﴿ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴾

Allāh has promised those among you who believe and do righteous good deeds that He will certainly grant them succession to (the present rulers) on the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them. And He will surely give them in exchange a safe security after their fear, (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the disobedient.

[Sūrah an-Nūr 24:55]

The second verse gives the description of those deserving the help of Allāh the Exalted due to their helping His cause. Helping the cause of Allāh is by establishing the prayer, praying *zakāh*, enjoining the good, and forbidding the evil.

Shaykh Muḥammad Amīn ash-Shinqīṭī said in his *tafsīr* of this verse, "After informing us that He aids those who aid His cause, He said: 'Those who, if We give them authority in the land, establish prayer, give *zakāh,* enjoin what is right, and forbid what is wrong.' This proves that there is no promise of aid from Allāh except by establishing the prayer, paying the *zakāh,* enjoining the good, and forbidding

evil. Those whom Allāh gives authority and rule in the land but they do not establish the prayer, pay the *zakāh,* enjoin good, or forbid evil, then they do not have a promise of Allāh's help, because they are not from the party of Allāh. And they are not from His allies to whom He has promised help. Rather, they are from the party of Shayṭān and his allies. Thus, if they seek help from Allāh based upon His promise to help, they are like the employee who does not go to work and then requests his wages. And whoever is like this does not have any intellect."

And he (Shaykh ash-Shinqīṭī) said, "This verse proves the validity of the rule of the rightly-guided caliphs, because Allāh aided them over their enemies. This is because they helped His cause by establishing the prayer, paying the *zakāh*, enjoining the good, and forbidding the evil. He established them in the land and gave them authority. He said, 'Allāh has promised those among you who believe and do righteous good deeds that He will certainly grant them succession to (the present rulers) on the earth.'"

Sūrah al-Mu'minūn

Verse 60

﴿ وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴾

And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.

[Sūrah al-Mu'minūn 23:60]

Explanation

In this verse, Allāh mentions the attributes of the believers. They give what they give while their hearts are full of fear that it will not be accepted from them. This is because, in their view, their actions are deficient.

'Ā'ishah, the wife of the Prophet ﷺ, said:

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ هَذِهِ الْآيَةِ: (وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ) قَالَتْ عَائِشَةُ: أَهُمُ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَسْرِقُونَ؟ قَالَ: لَا يَا بِنْتَ الصِّدِّيقِ! وَلَكِنَّهُمُ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ أُولَئِكَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ.

"I asked the Messenger of Allāh ﷺ about this verse: 'And those who give that which they give with their hearts full of fear.'" 'Ā'ishah ﵂

said, "Are they those who drink alcohol and steal?" He said, "No, O daughter of aṣ-Ṣiddīq; rather, they are the ones who fast, pray, and give charity, but they fear that it will not be accepted from them; they are the ones who race for the good deeds."[1]

Shaykh al-Albānī ﷺ said[2]*:*

The reason the believers are afraid that their worship will not be accepted is not because they are afraid Allāh will not give them their reward, because this goes against the promise of Allāh. Allāh said:

﴿ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ﴾

And as for those who believed and did righteous deeds, He will give them in full their rewards.

[Sūrah an-Nisā' 4:173]

In fact, He will increase their reward, as He stated:

﴿ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ ﴾

He will give them in full their rewards and grant them extra from His bounty.

[Sūrah an-Nisā' 4:173]

And Allāh never breaks His promise, as He tells us in His Book[3]. The reason that the believers are afraid their worship will not be accepted is connected to their performing the worship in the manner that Allāh has commanded them with. They are afraid they cannot perform the good deeds in the prescribed manner; rather, they view themselves as deficient. This is why they are afraid their worship will not be accepted. Thus, when the believer ponders upon this, it will increase his diligence in performing the acts of worship with precision in the manner Allāh has commanded him with. This is by performing all acts of worship sincerely for Allāh, and following the

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[1] *Jāmi' at-Tirmidhī* 3175

[2] *Silsilah aṣ-Ṣaḥīḥah* 162

[3] **Translator's note:** Allāh the Exalted said, "Allāh never breaks His promise" (Sūrah Āli 'Imrān 3:9).

guidance of the Prophet ﷺ. This is the meaning of the statement of Allāh:

﴿ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.

[Sūrah al-Kahf 18:110]

[End of Shaykh al-Albānī's speech]

Al-Ḥasan al-Baṣrī used to say, "The believer combines good action and fear (that his good actions will not be accepted) while the hypocrite combines evil action and assurance (that his good deeds will be accepted)." Then he recited the verse:

﴿ إِنَّ الَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ۝٥٧ وَالَّذِينَ هُم بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ۝٥٨ ﴾

Verily, those who live in awe for fear of their Lord; and they who believe in the signs of their Lord.

[Sūrah al-Mu'minūn 23:57-58]

The hypocrite says:

﴿ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِندِي ﴾

"This has been given to me only because of knowledge I possess."

[Sūrah al-Qaṣaṣ 28:78]

Sūrah an-Nūr

Verse 21

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَن يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

O you who believe, follow not the footsteps of the Shayṭān. And whosoever follows the footsteps of the Shayṭān, then, verily he commands immorality and wrongdoing. And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure from sins. But Allāh purifies whom He wills, and Allāh is All-Hearer, All-Knower.

[Sūrah an-Nūr 24:21]

Explanation

Allāh prohibited His believing slaves in this verse from following the footsteps of the Shayṭān. The footsteps of the Shayṭān are his path, way, and methodology. He informs us that those who follow his footsteps command immorality and wrongdoing. Allāh the Exalted said:

﴿ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِّن بَعْضٍ ۚ يَأْمُرُونَ بِالْمُنكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ ﴾

The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right.

[Sūrah at-Tawbah 9:67]

Ibn Kathīr narrated from Qatādah in his explanation of this verse: "Every sin is from the footsteps of the Shayṭān."

The footsteps of the Shayṭān are the paths which oppose the Straight Path, and Allāh has forbidden us from following these paths in His statement:

﴿ وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾

And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become pious.

[Sūrah al-An'ām 6:153]

Then Allāh informs us that whatever good is achieved from guidance and uprightness is from the virtue of Allāh that He gives to whomever He wills from His slaves. And if not for the virtue of Allāh and His mercy, no one would have been guided. Allāh said:

﴿ مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ﴾

He whom Allāh guides is the [rightly] guided, but he whom He leaves astray—never will you find for him a protecting guide.

[Sūrah al-Kahf 18:17]

Shaykh Muḥammad Amīn ash-Shinqīṭī said in his book Aḍwā' al-Bayān:

Allāh the Exalted clarified in this verse that, if not for His virtue and mercy, none from His creation would ever be pure, but from

His mercy and virtue, He purifies whomever He wants from His creation. It is understood from this verse that no one can ever purify themselves. This is clarified in other verses, like the statement of Allāh the Exalted:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُم ۚ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ ﴾

Have you not seen those who claim sanctity for themselves? Nay, but Allāh sanctifies whom He pleases.

[Sūrah an-Nisā' 4:49]

And His statement:

﴿ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۖ فَلَا تُزَكُّوا أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ﴾

He knows you well when He created you from the earth (Ādam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allāh and keep his duty to Him.

[Sūrah an-Najm 53:32]

Purity in this verse is purity from the filth of polytheism and sins.

And His statement: "But Allāh purifies whom He wills"—This means that He purifies from the pollution of disbelief and sins by giving them success through His guidance to faith, sincere repentance, and righteous actions. As for the statement of Allāh:

﴿ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴾

He has succeeded who purifies it.

[Sūrah ash-Shams 91:9]

And His statement:

﴿ قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴾

He has certainly succeeded who purifies himself...

[Sūrah al-A'lā 87:14]

No one can purify himself without success from Allāh, Allāh guiding them towards righteous actions, and His accepting their actions from them.

[End of Shaykh ash-Shinqīṭī's speech]

Sūrah al-Furqān

Verse 32

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۖ وَرَتَّلْنَاهُ تَرْتِيلًا ﴾

And those who disbelieve say, "Why is not the Qur'ān revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.

[Sūrah al-Furqān 25:32]

Explanation

In this noble verse, there is an example of the qualities of the pagans and their rejection of the Messenger of Allāh ﷺ. This was because the Qur'ān was sent down in intervals, and it was not sent down all at one time like the previous Books. Allāh explains the wisdom for why He sent it down in intervals. The wisdom was to make it firm in the heart of the Messenger ﷺ and so he could recite it to his Companions in stages in order for it to be easier for them to memorize it.

He sent down the Qur'ān in intervals to strengthen the heart of the Prophet ﷺ. Each time the pagans harmed him, Allāh sent down a story of the previous prophets in order to comfort him and strengthen him. Allāh the Exalted said:

﴿ وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ﴾

And all that We relate to you (O Muḥammad) of the news of the messengers is so that We may make strong and firm your heart thereby.

[Sūrah Hūd 11:120]

And He said:

﴿ وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلًا ﴾

And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.

[Sūrah al-Isrā' 17:106]

This verse contains another wisdom, and that is so he could recite it to his Companions at various times, so their memorization would become firm.

Verse 67

﴿ وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴾

And those who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes).

[Sūrah al-Furqān 25:67]

Explanation

Allāh the Exalted explained in this noble verse that balance is from the attributes of the slaves of the Most Merciful. They are balanced

between being miserly and extravagant. Being miserly means to spend below what is obligatory to spend, while extravagance is to go beyond the bounds in spending. This is similar to the statement of Allāh the Exalted:

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴾

And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

[Sūrah al-Isrāʾ 17:29]

The truth lies between the two extremes, and guidance between two paths of misguidance. As al-Khaṭṭābī ﷺ said: "Do not exceed the bounds in any affair; both sides of the extreme are blameworthy."

Sūrah ash-Shu'arā'

Verse 205–207

﴿ أَفَرَأَيْتَ إِن مَّتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَاءَهُم مَّا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾ مَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يُمَتَّعُونَ ﴿٢٠٧﴾ ﴾

Then have you considered if We gave them enjoyment for years, and afterwards comes to them that (punishment) which they had been promised, all that with which they used to enjoy shall not avail them.

[Sūrah ash-Shu'arā' 26:205-207]

Explanation

These noble verses explain that the portion of pleasure the disbelievers enjoy is only for the life of this world. Regardless of how long they live, their enjoyment will cease when their death arrives. The Prophet ﷺ said:

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

The worldly life is a prison for the believer and a Paradise for the disbeliever.[1]

Allāh the Exalted said:

﴿ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ

[1] *Ṣaḥīḥ Muslim* 7417

فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ﴾

On the day when those who disbelieve will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel and disobey."

[Sūrah al-Aḥqāf 46:20]

The disbelievers are the most diligent people in amassing this worldly life. Some of them believe in the Hereafter, like the Jews and Christians, while some of them disbelieve in the Hereafter, like the pagans to whom the Prophet ﷺ was sent. Allāh the Exalted said:

﴿ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ ﴾

And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh. Every one of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment.

[Sūrah al-Baqarah 2:96]

This worldly pleasure for the disbelievers, even if it lasted their entire lives—when they taste a small portion of the punishment, they will forget all of the pleasures they enjoyed. These worldly pleasures will be erased from their minds. The Prophet ﷺ said:

يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ فَيُصْبَغُ فِي النَّارِ صَبْغَةً ثُمَّ

يُقَالُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ خَيْرًا قَطُّ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ فَيَقُولُ لاَ وَاللَّهِ يَا رَبِّ. وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ فَيُقَالُ لَهُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ فَيَقُولُ لاَ وَاللَّهِ يَا رَبِّ مَا مَرَّ بِي بُؤْسٌ قَطُّ وَلاَ رَأَيْتُ شِدَّةً قَطُّ.

A person amongst the denizens of Hell who had led the most luxurious life from the people of the world will be dipped in Hellfire only once on the Day of Resurrection, and then it will be said to him, "O son of Ādam, did you find any comfort, did you happen to get any material blessing?" He will say, "By Allāh, no, my Lord." And then that person from amongst the people of the world who had led the most miserable life (in the world) will be brought from amongst the inmates of Paradise. He will be dipped once in Paradise and it will be said to him, "O son of Ādam, did you face any hardship? Or had any distress fallen to your life?" And he will say, "By Allāh, no, O my Lord; never did I face any hardship or experience any distress."[2]

Shaykh Muḥammad Amīn ash-Shinqīṭī said about this verse, "This is the greatest verse to remove the terminal disease of placing false hope in this worldly life. May Allāh save us and the believers from the evil of this."

[2] *Ṣaḥīḥ Muslim* 2807

Sūrah an-Naml

Verses 4–5

﴿ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ
يَعْمَهُونَ ﴿٤﴾ أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي
الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿٥﴾ ﴾

Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so they wander about blindly. They are those for whom there will be an evil torment. And in the Hereafter, they will be the greatest losers.

[Sūrah an-Naml 27:4-5]

Explanation

In this noble verse, Allāh the Exalted informs us about the disbelievers who deny the resurrection. Due to their denial of the resurrection, He punishes them by making their falsehood fair-seeming to them. He said:

﴿ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ
وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴾

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their

trespass to wander blindly.

[Sūrah al-An'ām 6:110]

And He said:

﴿ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ﴾

And when they deviated, Allāh caused their hearts to deviate.

[Sūrah aṣ-Ṣaff 61:5]

And He said:

﴿ أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ۖ فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴾

Is he, then, to whom the evil of his deeds has been made fair-seeming so that he considers it as good (equal to one who is rightly guided)? Verily, Allāh sends astray whom He wills and guides whom He wills. So destroy not yourself (O Muḥammad) in sorrow for them. Truly, Allāh is the All-Knower of what they do!

[Sūrah Fāṭir 35:8]

And He said:

﴿ أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُم ﴾

Is he who is on a clear proof from his Lord like those for whom the evil deeds that they do are beautified, while they follow their own lusts?

[Sūrah Muḥammad 47:14]

Ibn Kathīr said about the verse "Verily, those who believe not in the Hereafter":

[Meaning] those who belie it and believe its occurrence is far off.

"We have made their deeds fair-seeming to them, so they wander about blindly"—He has made what they are upon seem good to them and increased their misguidance; thus, they wander about in their misguidance. This is the recompense for their disbelief in the Hereafter. As Allāh the Exalted said:

﴿ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴾

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

[Sūrah al-An'ām 6:110]

[End of Ibn Kathīr's speech]

Then Allāh informed us of the punishment they will receive in this life and the next. He said, "They are those for whom there will be an evil torment." This refers to the torment of this world, such as execution or imprisonment.

His statement: "And in the Hereafter, they will be the greatest losers"—They will be the biggest losers in the Hereafter because all they will have in the next life is continuous punishment that will never end. Allāh the Exalted said:

﴿ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴾

And those who believe will say, "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the wrongdoers will be in a lasting torment."

[Sūrah ash-Shūrā 42:45]

Sūrah al-Qaṣaṣ

Verse 88

﴿ وَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۘ لَا إِلَٰهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴾

And invoke not any other god along with Allāh; none has the right to be worshiped but He. Everything will perish except His Face. His is the decision, and to Him you (all) shall be returned.

[Sūrah al-Qaṣaṣ 28:88]

Explanation

This verse clarifies that *du'ā'*—which is a category of worship—is only for Allāh alone. Thus, do not supplicate to anyone other than Allāh because Allāh is the only true deity, and the only One deserving of worship. It is not permissible to give any aspect of worship to anyone other than Allāh the Exalted.

His statement "none has the right to be worshiped but He" contains a general negation and an affirmation. The negation negates worship for everyone and everything other than Allāh. The affirmation is specific, and it is to affirm worship for Allāh alone.

His statement: "Everything will perish except His Face"—He explains that Allāh alone is the Ever-living who does not die. And no one will remain except for Him. Ahlus-Sunnah affirm a Face for

Allāh in a manner which befits His majesty, without resembling Him to the creation. The one who will remain is Allāh, the one Who is described with the most complete and perfect attributes; from these attributes is His Face. This has also been explained by saying that no action will benefit in the sight of Allāh except those actions done for His Face and to draw near to Him.

Ibn Jarīr said in his explanation of this verse, "There is a difference of opinion concerning the meaning of this verse: 'Everything will perish except His Face.' Some say that it means everything will perish except Allāh. Others say it means everything will perish except the deeds done for the Face of Allāh."

Ibn Kathīr said in his explanation of this verse:

His statement "Everything will perish except His Face" informs us that Allāh is eternal, the Ever-living who sustains all life, the one Who causes the creation to die, but He never dies. As Allāh says:

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ ﴾

Whatsoever is on it (the earth) will perish. And the Face of your Lord, full of majesty and honor, will abide forever.

[Sūrah ar-Raḥmān 55:26-27]

The mention of the Face is an expression of Himself. Thus, here He said:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

Everything will perish except His Face.

[Sūrah al-Qaṣaṣ 28:88]

This means that everything will perish except Him.

[End of Ibn Kathīr's speech]

Mujāhid and ath-Thawrī said, "'Everything will perish except His

Face' means that everything will perish except the deeds done for His Face." This statement has been narrated from Imām al-Bukhārī.

These two statements do not contradict one another. The second meaning of "everything will perish except His Face" is informing us that all actions are null and void except those righteous actions performed for His Face in accordance with His legislation. The first statement means that everything will cease to exist except for Him. He is the First and the Last; nothing is before Him and nothing is after Him.

Imām al-Bukhārī collected the *ḥadīth* of Jābir bin 'Abdillāh in his "Book of *Tawḥīd*." Jābir ﷺ said:

لَمَّا نَزَلَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم {قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ} قَالَ أَعُوذُ بِوَجْهِكَ. {أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ} قَالَ أَعُوذُ بِوَجْهِكَ. فَلَمَّا نَزَلَتْ {أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ} قَالَ هَاتَانِ أَهْوَنُ أَوْ أَيْسَرُ.

When the verse was sent down to the Messenger of Allāh ﷺ: "Say: He has power to send torment on you from above," he said, "O Allāh! I seek refuge with Your Face (from that punishment)." And when it was revealed: "...or from beneath your feet," he said, "O Allāh! I seek refuge with Your Face (from that)." And when it was revealed: "...or to cover you with confusion in party-strife, and make you taste the violence of one another," he said, "These two are easier (than the previous ones)."[1]

Imām al-Bukhārī placed this *ḥadīth* in "The Book of *Tawḥīd*" to show that the Face of Allāh is an attribute from the essence of Allāh. Ahlus-Sunnah affirm the names and attributes of Allāh that appear in the Book and Sunnah in a manner in accordance with His complete perfection, without distortion, misinterpretation, negation, without saying how, and without making a likeness or example for Allāh. As Allāh the Exalted said:

[1] *Ṣaḥīḥ al-Bukhārī* 7313

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

Thus, Allāh has hearing which is not similar to the hearing of the creation. He has sight which is not similar to the sight of the creation, and He has a Face which is not similar to the face of the creation. And this applies to all of His attributes.

Sūrah al-'Ankabūt

Verse 69

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾

As for those who strive hard in Our cause, We will surely guide them to Our paths. And verily, Allāh is with the good doers.

[Sūrah al-'Ankabūt 29:69]

Explanation

Those who strive hard in the cause of Allāh—they are the Messenger of Allāh ﷺ, his noble Companions, and those who follow them in goodness until the Day of Judgment. Striving in the cause of Allāh includes striving against the soul upon the obedience of Allāh, striving against the disbelievers and hypocrites, striving to call the people towards good, and enjoining the good and forbidding the evil. Allāh will reward those who strive hard in His cause by guiding them to the paths of success in this world and the Hereafter.

Ibn Kathīr said in his explanation of this verse: "'Abbās al-Ḥamdānī Abū Aḥmad said concerning the verse 'As for those who strive hard in Our cause, We will surely guide them to Our paths. And verily, Allāh is with the good doers' that those who work according to what they know will be guided to what they do not know. Aḥmad bin Abī al-Ḥiwārī said, 'I narrated this to Sulaymān ad-Dārānī, and he was

amazed by it. Then he said, "It is not befitting for the person who desires to do something good to act upon that good until he hears it in a narration. If he hears a narration mentioning this good, then he implements it and he praises Allāh that his soul was in accordance with the legislation.""

Shaykh Muḥammad Amīn ash-Shinqīṭī said:

In this noble verse, Allāh says that He will guide those who strive in His cause to paths of good and guidance. This is mentioned in other verses as well. He said:

﴿ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى ﴾

While as for those who accept guidance, He increases their guidance...

[Sūrah Muḥammad 47:17]

And He said:

﴿ فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا ﴾

As for those who believe, it has increased their faith.

[Sūrah at-Tawbah 9:124]

[End of ash-Shinqīṭī's speech]

Shaykh ash-Shinqīṭī also said concerning the statement of Allāh "And verily, Allāh is with the good doers":

This is specific for the believers; Allāh is with them by way of aiding and helping them and granting them success. This meaning is found in other places, like the statement of Allāh the Exalted:

﴿ إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴾

I am with you both, hearing and seeing.

[Sūrah Ṭā-Hā 20:46]

And His statement:

﴿ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ ﴾

(Remember) when your Lord inspired the angels, "Verily, I am with you..."

[Sūrah al-Anfāl 8:12]

And His statement:

﴿ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ﴾

Be not sad (or afraid); surely, Allāh is with us.

[Sūrah at-Tawbah 9:40]

And He said:

﴿ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴾

With me is my Lord; He will guide me.

[Sūrah ash-Shu'arā' 26:62]

This is specific for the believers, but Allāh is with all of His creation in the sense that His knowledge completely encompasses them, and He has complete control over them, and all the creation is within His grasp. The creation within His Hand is smaller than a mustard seed.

Thus, He is with all the creation in this sense. And this is mentioned in various verses, such as His statement:

﴿ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِن ذَٰلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ ﴾

There is in no private conversation of three except that He is the fourth of them, nor are there five but that He is the sixth of them—and no less than that and no more except that He is with them [in knowl-

edge].

[Sūrah al-Mujādilah 58:7]

And His statement:

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

And He is with you (by His knowledge) wheresoever you may be. And Allāh is the All-Seer of what you do.

[Sūrah al-Ḥadīd 57:4]

And His statement:

﴿ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ۖ وَمَا كُنَّا غَائِبِينَ ﴾

Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We were not absent.

[Sūrah al-A'rāf 7:7]

And His statement:

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ﴾

Whatever you (O Muḥammad) may be doing, and whatever portion you may be reciting from the Qur'ān, and whatever deed you (mankind) may be doing (good or evil), We are witness thereof when you are doing it.

[Sūrah Yūnus 10:61]

Allāh is above His throne in a manner befitting His complete perfection, while He encompasses all His creation; all of them are in the grasp of His Hand. There is not an atom in the earth or the heavens that is hidden from Him. There is not anything smaller than an atom or bigger except that it is all written in a clear Book.

[End of ash-Shinqīṭī's speech]

Sūrah ar-Rūm

Verse 41

﴿ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴾

Evil has appeared on land and sea because of what the hands of men have earned, that Allāh may make them taste a part of that which they have done, in order that they may return.

[Sūrah ar-Rūm 30:41]

Explanation

The words "land" (الْبَرِّ) and "sea" (الْبَحْرِ) have been explained as "land" meaning "desert area" and "sea" meaning "the townships." This was mentioned by Ibn Kathīr from Ibn 'Abbās, 'Ikramah, and others. Other scholars have said that land is what we know as land, and the sea is what we know as the sea.

Most of the scholars are of the view that the first statement is more correct. And it is aided by what was mentioned by Ibn Is'ḥāq in the *sīrah*:

أن رسول الله صلى الله عليه وسم صالح ملك أيلة وكتب له ببحره، يعني: ببلده.

The Messenger of Allāh ﷺ entered a peace treaty with the king of

Aylah, and he wrote a letter for his sea—meaning, his city.[1]

In *Al-Qāmūs al-Muḥīṭ* (a famous dictionary), it says: "*Al-baḥr* (sea) refers to a city and any village that contains a flowing river or stagnant water."

Sa'd bin 'Ubādah said about 'Abdullāh bin Ubayy:

لَقَدِ اصْطَلَحَ أَهْلُ هَذِهِ الْبُحَيْرَةِ عَلَى أَنْ يُتَوِّجُوهُ فَيُعَصِّبُونَهُ بِالْعِصَابَةِ.

The people of this small sea had decided unanimously to crown him and tie a turban on his head (electing him as chief).[2]

The meaning of "small sea" in this *ḥadīth* is al-Madīnah, the city of the Prophet ﷺ.

Abū Sa'īd al-Khudrī ؓ said:

أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْهِجْرَةِ فَقَالَ وَيْحَكَ، إِنَّ شَأْنَهَا شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ تُؤَدِّي صَدَقَتَهَا. قَالَ نَعَمْ. قَالَ فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ فَإِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئًا.

A Bedouin asked the Messenger of Allāh ﷺ about the emigration. The Prophet ﷺ said, "May you receive pity. The matter of emigration is very hard. Have you got camels? Do you pay their *zakāh*?" The Bedouin said, "Yes, I have camels and I pay their *zakāh*." The Prophet ﷺ said, "Work beyond the seas, and Allāh will not decrease (waste) any of your good deeds."[3]

The meaning of the word "seas" in this *ḥadīth* is "towns."

Ash-Shawkānī said in his explanation of this verse, "It is said that land means the desert and sea means the town with water; this was said by 'Ikramah. The Arabs call the towns 'seas.' Mujāhid said, 'Land is considered the land area without water while the sea is any

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[1] *Sunan Abī Dāwūd* 3079; authenticated by al-Albānī.

[2] *Ṣaḥīḥ al-Bukhārī* 4566

[3] *Ṣaḥīḥ al-Bukhārī* 1452; *Ṣaḥīḥ Muslim* 1865

town with a river.' The 'evil' mentioned in this verse can refer to the actions of mankind such as their sins, criminal activity, boycotting one another, oppression, and fighting. Or it can refer to the calamity Allāh causes due to the sins of man, such as drought, fear, plagues, and decrease in provisions."

Ibn Kathīr said, "'Evil has appeared on land and sea because of what the hands of men have earned'—This is a decrease in crops and provision due to sins. Abū 'Āliyah said, 'Whoever disobeys Allāh has caused corruption upon the earth, because rectification upon the earth and in the heavens is by obedience.'"

Abū Qatādah bin Rab'ī said:

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مُرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ: مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ. فَقَالُوا مَا الْمُسْتَرِيحُ وَمَا الْمُسْتَرَاحُ مِنْهُ قَالَ: الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلاَدُ وَالشَّجَرُ وَالدَّوَابُّ.

A funeral passed by the Messenger of Allāh ﷺ and he said, "He is relieved and others are relieved of him." They said, "What does 'relieved' mean and what does 'relieved of him' mean?" He said, "The believing slave is relieved of the hardships and troubles of this world, and the people, the land, the trees, and the animals are relieved of the immoral slave."[4]

His statement "that Allāh may make them taste a part of that which they have done, in order that they may return" is similar to His statement:

﴿ فَإِن تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ﴾

And if they turn away, then know that Allāh's will is to punish them for some sins of theirs. And truly,

[4] *Sunan an-Nasā'ī* 1930

most of men are rebellious and disobedient.

[Sūrah al-Mā'idah 5:49]

And His statement:

﴿ وَمَا أَصَابَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَن كَثِيرٍ ﴾

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.

[Sūrah ash-Shūrā 42:30]

Sūrah Luqmān

Verse 10

﴿ خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ ۚ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴾

He has created the heavens without any pillars that you see and has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

[Sūrah Luqmān 31:10]

Explanation

This noble verse shows the perfect, complete power of Allāh the Exalted in His creation of the heavens and the earth, the creatures upon it, the vegetation that comes from it, and the rain that descends from the sky.

His statement: "He has created the heavens without any pillars that you see"—Some scholars say that this means the heavens has pillars, but they are not visible. Some scholars say that the heavens have been raised without any pillars, visible or invisible. This verse is similar to the statement of Allāh:

﴿ اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ﴾

Allāh is He Who raised the heavens without any pillars that you can see.

[Sūrah ar-Ra'd 13:2]

Ibn Kathīr said about the statement "without any pillars that you see":

It has been narrated from Ibn 'Abbās, Mujāhid, al-Ḥasan, and Qatādah that they said the heavens has pillars but the pillars are not visible. 'Iyās bin Mu'āwiyah said that the heavens is mounted over the earth like a dome; meaning, without any pillars. This is what is apparent from the context. And this is what is apparent from the statement of the Exalted:

﴿ وَيُمْسِكُ السَّمَاءَ أَن تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ﴾

He withholds the heavens from falling on the earth except by His permission.

[Sūrah al-Ḥajj 22:65]

His statement "that you can see" is affirming the absence of pillars. Thus, it is elevated without any pillars, and you see that it is elevated without any pillars. And this is all because of His complete power.

[End of Ibn Kathīr's speech]

From the complete and perfect power of Allāh over His slaves and mercy upon His creation on the earth is that He stabilized the earth with mountains so it would not shift with them. He said:

﴿ أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ۝٦ وَالْجِبَالَ أَوْتَادًا ۝٧ ﴾

Have We not made the earth as a bed, and the mountains as pegs?

[Sūrah an-Naba' 78:6-7]

He created the earth, made it a resting place, and made it firm with strong mountains, and He created creatures within it that no one knows except Allāh. He sent down rain from the sky, and brought

forth various categories of vegetation; some of it is a beautification for the earth and some of it is provision for His slaves. Allāh the Exalted said:

﴿ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴾

Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know (that He alone has the right to be worshiped).

[Sūrah al-Baqarah 2:22]

Sūrah as-Sajdah

Verses 10–11

﴿ وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُم بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ۝١٠ قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ۝١١ ﴾

And they say, "When we are lost in the earth, shall we indeed be recreated anew?" Nay, but they deny the meeting with their Lord! Say: "The angel of death, who is entrusted over you, will take your souls; then you shall be brought to your Lord."

[Sūrah as-Sajdah 32:10-11]

Explanation

The first verse explains how the disbelievers belie the meeting with Allāh the Exalted and deny the resurrection. They believe that it is unlikely to occur once their bodies have disintegrated within the soil. This is the meaning of the statement "when we are lost in the earth." Similar to this is the statement of Allāh about the disbelievers:

﴿ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌ بَعِيدٌ ﴾

"When we are dead and have become dust (shall we be resurrected?) That is a far return."

[Sūrah Qāf 50:3]

And His statement:

﴿ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴾

Those who disbelieve say, "Shall we direct you to a man (Muḥammad) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"

[Sūrah Saba' 34:7]

The noble Qur'ān affirms the resurrection using three intellectual proofs in a number of verses. It draws attention to man's initial creation, the creation of the heaven and the earth, and the vegetation of the earth growing after it had previously died. From these verses is the statement of Allāh the Exalted:

﴿ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ﴾

And he puts forth for Us a parable, and forgets his own creation. He says, "Who will give life to these bones when they have rotted away and become dust?" Say (O Muḥammad): "He Who created them for the first time will give life to them! And He is the All-Knower of every creation!"

[Sūrah Yā-Sīn 36:78-79]

And His statement:

﴿ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

Do they not see that Allāh, Who created the heavens and the earth and was not wearied by their creation,

is able to give life to the dead? Yes, He surely is able to do all things.

[Sūrah al-Aḥqāf 46:33]

And His statement:

﴿ لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not.

[Sūrah Ghāfir 40:57]

And His statement:

﴿ وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَىٰ ۚ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

And among His signs (in this) is that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetation). Verily, He Who gives it life, surely, (He) is able to give life to the dead. Indeed! He is able to do all things.

[Sūrah Fuṣṣilat 41:39]

In the second verse—"Say: 'The angel of death, who is entrusted over you, will take your souls; then you shall be brought to your Lord'"—there is an explanation that the angel of death will take their souls; they shall be raised to life and then returned to their Lord. They will be given the recompense for their actions and entered into the Hellfire, an eternal punishment with no end.

The mention of the angel of death taking the souls does not contradict the mention of numerous angels taking the souls. Allāh the Exalted said:

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴾

And He is the subjugator over His servants, and He sends over you guardian angels until, when death comes to one of you, Our messengers take him, and they never neglect their duty.

[Sūrah al-An'ām 6:61]

This is not a contradiction, because the angel of death has helpers; when he takes the soul, they take the soul from him. The Messenger of Allāh ﷺ said:

إن العبد المؤمن إذا كان في انقطاع من الدنيا وإقبال من الآخرة نزل إليه ملائكة من السماء بيض الوجوه كأن وجوههم الشمس معهم كفن من أكفان الجنة وحنوط من حنوط الجنة حتى يجلسوا منه مد البصر ثم يجئ ملك الموت عليه السلام حتى يجلس عند رأسه فيقول أيتها النفس الطيبة أخرجي إلى مغفرة من الله ورضوان قال فتخرج تسيل كما تسيل القطرة من في السقاء فيأخذها فإذا أخذها لم يدعوها في يده طرفة عين حتى يأخذوها فيجعلوها في ذلك الكفن وفي ذلك الحنوط ويخرج منها كأطيب نفحة مسك وجدت على وجه الأرض.

When the believing slave is about to depart this world and enter the Hereafter, there come down to him from the heavens angels with white faces like the sun, and they sit around him as far as the eye can see. They bring with them shrouds from Paradise and perfumes from Paradise. Then the angel of death comes and sits by his head, and he says, "O good soul, come forth to forgiveness from Allāh and His pleasure." Then it comes out easily like a drop of water from the mouth of a waterskin. When he seizes it, they do not leave it in his hand for an instant before they take it and put it in that shroud with that perfume, and there comes from it a fragrance like the finest musk on the face of the earth.

He said about the disbeliever:

وإن العبد الكافر إذا كان في انقطاع من الدنيا وإقبال من الآخرة نزل إليه من السماء ملائكة سود الوجوه معهم المسوح فيجلسون منه مد البصر ثم يجئ ملك الموت حتى يجلس عند رأسه فيقول أيتها النفس الخبيثة اخرجي إلى سخط من الله وغضب قال فتفرق في جسده فينتزعها كما ينتزع السفود من الصوف المبلول فيأخذها فإذا أخذها لم يدعوها في يده طرفة عين حتى يجعلوها في تلك المسوح ويخرج منها كأنتن ريح جيفة وجدت على وجه الأرض.

But when the disbelieving slave is about to depart this world and enter the Hereafter, there come down to him from the heavens angels with black faces, bringing sackcloth, and they sit around him as far as the eye can see. Then the angel of death comes and sits by his head, and he says, "O evil soul, come forth to the wrath of Allāh and His anger." Then his soul disperses inside his body, then comes out cutting the veins and nerves, like a skewer passing through wet wool. When he seizes it, they do not leave it in his hand for an instant before they take it and put it in that sackcloth, and there comes from it a stench like the foulest stench of a dead body on the face of the earth.[1]

[1] *Musnad Imām Aḥmad* 18557; classed as *ṣaḥīḥ* by al-Albānī in *Ṣaḥīḥ al-Jāmi'* (1676).

Sūrah al-Aḥzāb

Verses 1–3

﴿ يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝ ﴾

O Prophet, have *taqwā* of Allāh, and obey not the disbelievers and the hypocrites. Verily! Allāh is Ever All-Knower, All-Wise. And follow that which is inspired in you from your Lord. Verily, Allāh is well-acquainted with what you do. And put your trust in Allāh, and sufficient is Allāh as a disposer of affairs.

[Sūrah al-Aḥzāb 33:1-3]

Explanation

Allāh addressed His Prophet in these verses, and this is also an address to the *ummah*. The principle is that when Allāh addresses the Prophet ﷺ, He is also addressing the *ummah*, except if there is proof that the address is specifically for the Prophet ﷺ; in that case, the ruling is specific for him. In the statement of Allāh "And follow that which is inspired in you from your Lord. Verily, Allāh is well-acquainted with what you do," there is no proof that this is specific to the Prophet alone, because in the beginning of the verse,

Allāh addresses him in the singular form, while at the end of the verse, He address [the *ummah*] using the plural form.

This is similar to the statement of Allāh the Exalted:

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ﴾

So set you (O Muḥammad) your face towards the religion of pure Islamic monotheism.

[Sūrah ar-Rūm 30:30]

Then after that He said:

﴿ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ ﴾

(Always) turning in repentance to Him.

[Sūrah ar-Rūm 30:31]

And His statement:

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ ﴾

O Prophet, when you divorce women, divorce them for [the commencement of] their waiting period.

[Sūrah aṭ-Ṭalāq 65:1]

His statement: "O Prophet, have *taqwā* of Allāh"—*Taqwā* of Allāh is obedience to Him by obeying His commands and avoiding His prohibitions. Ibn Kathīr narrated from Ṭalq bin Ḥabīb that he said, "*Taqwā* is to work in the obedience of Allāh upon a light from Allāh, hoping for the reward of Allāh, and to abandon disobeying Allāh, upon a light from Allāh, fearing the punishment of Allāh."

In the first verse, there is a prohibition from obeying the disbelievers and hypocrites and listening to what they say. Allāh the Exalted said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾ بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ ﴾

O you who believe, if you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers. But Allāh is your protector, and He is the best of helpers.

[Sūrah Āli 'Imrān 3:149-150]

The disbelievers are those who disbelieve in Allāh, on the outside and inside. The hypocrites are those who display faith while concealing disbelief. Allāh informed us in Sūrah an-Nisā' that the hypocrites will be in the lowest depths of the Hellfire. Disbelief is more general than polytheism, because disbelief entails polytheism, which is to worship other than Allāh; and it entails disbelief which is not polytheism, such as insulting Allāh or insulting His Messenger ﷺ.

Polytheism (*shirk*) may be mentioned containing that which is disbelief, like the statement of Allāh the Exalted:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ﴾

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.

[Sūrah an-Nisā' 4:48]

This includes that which is disbelief, such as insulting Allāh and insulting His Messenger ﷺ, and denying that which is undeniably known in Islām, like the prayer, *zakāh*, fasting, and Ḥajj.

The second verse is a command to follow revelation, and it is what comes in the Book and the Sunnah. A similar verse is the statement of Allāh the Exalted:

﴿ اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴾

Follow, [O mankind], what has been revealed to you from your Lord, and do not follow any allies other

than Him. Little do you remember.

[Sūrah al-A'rāf 7:3]

In the third verse, there is a command to place our trust in Allāh. This is to rely upon Allāh. And whoever places their trust in Allāh, He will suffice them. Relying upon Allāh is a category of worship, so do not place your trust in anyone other than Allāh the Exalted. Allāh said:

﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنتُم مُّؤْمِنِينَ ﴾

And put your trust in Allāh if you are believers indeed.

[Sūrah al-Mā'idah 5:23]

Sūrah Saba'

Verse 3

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِن ذَٰلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴾

Those who disbelieve say, "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you." (Allāh, He is) the All-Knower of the unseen, nothing escapes Him, not even the weight of an atom or less than that or greater, in the heavens or in the earth, but it is in a clear Book.

[Sūrah Saba' 34:3]

Explanation

The term "the Hour" is applied to the death of the last people living upon the earth during the last days when the first blowing of the trumpet will occur. It is also applied to the resurrection when the trumpet is blown for the second time. The disbelievers deny the coming of the Hour, and this is the meaning of the statement "Those who disbelieve say, 'The Hour will not come to us.'"

From the verses which prove that the term "the Hour" is used to refer to the resurrection is the statement of Allāh the Exalted:

﴿ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴾

The Fire; they are exposed to it, morning and afternoon, and on the day when the Hour will be established (it will be said to the angels): "Cause Pharaoh's followers to enter the severest torment!"

[Sūrah Ghāfir 40:46]

Ibn Kathīr said in his tafsīr of this verse:

This is one of three verses—and there is not a fourth—in which Allāh commands His Prophet ﷺ to swear by his Lord that the Hour is coming to arrive, due to the disbelievers denying it. The first is His statement in Sūrah Yūnus:

﴿ وَيَسْتَنبِئُونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنتُم بِمُعْجِزِينَ ﴾

And they ask you (O Muḥammad) to inform them (saying): "Is it true?" Say: "Yes! By my Lord! It is the very truth, and you cannot escape from it!"

[Sūrah Yūnus 10:53]

The second is this verse:

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ ﴾

Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you."

[Sūrah Saba' 34:3]

The third is in Sūrah at-Taghābun:

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا ۚ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

The disbelievers pretend that they will never be resurrected (for the account). Say (O Muḥammad): "Yes! By my Lord, you will certainly be resurrected; then you will be informed of (and recompensed for) what you did, and that is easy for Allāh."

[Sūrah at-Taghābun 64:7]

Mujāhid and Qatādah said about His statement "nothing escapes Him" that this means nothing is hidden from Him. Thus, everything is included beneath His knowledge and there is nothing hidden from Him. When the bones are faded, dispersed, and torn about, He knows where they go and where they separated to. Then He will bring the bodies together again just as He created them the first time. Thus, He has full knowledge of all things.

[End of Ibn Kathīr's speech]

This is similar to the statement of Allāh the Exalted:

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِن ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴾

Whatever you (O Muḥammad) may be doing, and whatever portion you may be reciting from the Qur'ān, and whatever deed you (mankind) may be doing, We are witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom on the earth or in the heaven. Not what is less than that or what is greater than that but it is (written) in a clear record.

[Sūrah Yūnus 10:61]

Sūrah Fāṭir

Verses 32–33

﴿ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾ ﴾

Then We gave the Book for inheritance to such of Our slaves whom We chose. Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds. That is indeed a great grace. Eden Paradise they will enter; therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk.

[Sūrah Fāṭir 35:32-33]

Explanation

Allāh informs us of the magnitude of His virtue and favor in guiding those He chose to guide to Islām from this *ummah*, and they are of three categories. The three categories are those who wrong themselves, those who follow a middle course, and those who are foremost in performing good deeds. The final destination of every-

one who has been guided to Islām is Paradise, even if some of them receive a portion of punishment due to wronging themselves.

Shaykh Muḥammad Amīn ash-Shinqīṭī said in his book Aḍwā' al-Bayān, while explaining Sūrah al-Mā'idah:

Allāh the Exalted said:

﴿ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴾

Among them are those who follow a moderate course, but many of them—evil is that which they do.

[Sūrah al-Mā'idah 5:66]

In this noble verse, Allāh informs us that the People of the Book are of two categories: a group who take a middle course upon good deeds, and many who perform evil deeds. And He divided this *ummah* into three categories in His statement:

﴿ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴾

Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds. That is indeed a great grace.

[Sūrah Fāṭir 35:32]

He promised Paradise to all three categories with His statement:

﴿ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴾

Eden Paradise they will enter; therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk.

[Sūrah Fāṭir 35:33]

He mentioned a fourth category, and they are the disbelievers. He mentioned them in His statement:

﴿ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ ﴾

But those who disbelieve, for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!

[Sūrah Fāṭir 35:36]

The three categories of Muslims are defined as follows:

1) Those who adopt a middle course are those who perform the commands and avoid the prohibitions, while not exceeding this.

2) Those who are the foremost upon good deeds are those who also perform extra acts of worship to draw near to Allāh, and they avoid some permissible things fearing it will cause them to fall into impermissible matters.

3) Those who wrong themselves are mentioned in His statement:

﴿ وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴾

And (there are) others who have acknowledged their sins; they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn unto them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful.

[Sūrah at-Tawbah 9:102]

And knowledge is with Allāh.

[End of Shaykh ash-Shinqīṭī's speech]

Shaykh Muḥammad Amīn ash-Shinqīṭī continued by saying:

Of all the verses in the Qur'ān, one of the verses containing the most hope is the statement of Allāh the Exalted:

﴿ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾ ﴾

Then We gave the Book for inheritance to such of Our slaves whom We chose. Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds. That is indeed a great grace. Eden Paradise they will enter; therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk. And they will say, "All the praises and thanks be to Allāh, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate. Who, out of His grace, has lodged us in a home that will last forever; there, toil will touch us not, nor weariness will touch us."

[Sūrah Fāṭir 35:32-35]

Allāh explains in this verse that this *ummah* inheriting this Book is proof that Allāh has preferred them, because He said, "Then We gave the Book for inheritance to such of Our slaves whom We chose." And He explained that they are of three categories:

1) The first category is those who oppress themselves. This is

the person who obeys Allāh but also disobeys Him. Those about whom Allāh said:

﴿ وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ﴾

And (there are) others who have acknowledged their sins; they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn unto them in forgiveness.

[Sūrah at-Tawbah 9:102]

2) The second category is those who adopt a middle course; this is the person who obeys Allāh and does not disobey Him, but he does not perform supererogatory acts of worship to draw close to Allāh.

3) The third category is those who are foremost in good deeds. This is the person who performs the obligations and avoids the prohibitions, and he draws close to Allāh with optional acts of worship.

This is the most correct statement concerning the one who oppresses him, the one who takes the middle course, and the one who is foremost in doing good deeds. Then Allāh explained that inheriting the Book is a tremendous favor from Him upon them. Then He promised all of them Paradise, and Allāh never breaks His promise.

His statement:

﴿ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا ﴾

Eden Paradise they will enter.

In the Arabic language, the letter *waw* (و) signifies that the verb is plural; thus, entering Paradise includes the Muslim who oppresses himself, the one who adopts a middle course, and the one who is at the forefront of performing good deeds. For this reason, some schol-

ars have said, "This letter *waw* (و) deserves to be written with tears,"[1] because it is a truthful promise of gardens of Eden in Paradise for every category of this *ummah*, the first mentioned being those who oppress themselves. This proves that this verse brings about the most hope of any verse. There are no Muslims outside of these three categories. Thus, this promise of Paradise includes all Muslims. For this reason, after this verse, He mentions the disbelievers in His statement:

﴿ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ ﴾

But those who disbelieve, for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!

[Sūrah Fāṭir 35:36]

The scholars differ as to why the person who oppresses himself is mentioned before the person who adopts a middle course and before the person who is foremost in good deeds, as it relates to the promise of Paradise. Some scholars say it is so he will not despair of Allāh's mercy, and He mentioned those who are foremost in good deeds last so that they would not become amazed by their actions and thus invalidate their good deeds. Some scholars said it is because most of the inhabitants of Paradise will be from those who oppress themselves, because those who do not commit sin are far less than them. Allāh the Exalted said:

﴿ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ﴾

Except those who believe and do righteous good

[1] **Translator's note:** Saying that something should be written in tears is more profound than saying it should be written in gold, because tears are more precious than gold. Shaykh 'Abdullāh al-Bukhārī said, "Tears are more precious than gold. If someone said to you that they will take away all your tears and give you its weight in gold, would you accept this?! Therefore, tears are more precious than gold." (*Beneficial Advice to the Student of Knowledge*)

deeds, and they are few.

[Sūrah Ṣād 38:24]

[End of ash-Shinqīṭī's speech]

Sūrah Yā-Sīn

Verses 10–11

﴿ وَسَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ ﴾

It is the same to them whether you warn them or you warn them not; they will not believe. You can only warn him who follows the reminder, and fears the Most Beneficent (Allāh) unseen. Bear you to such a one the glad tidings of forgiveness, and a generous reward.

[Sūrah Yā-Sīn 36:10-11]

Explanation

These two verses explain that the *ummah* invited to the *da'wah* of our Prophet ﷺ is of two categories:

1) The group that benefits from the warning, and they are those who responded to the *da'wah* and entered his religion of pure monotheism.

2) And the other group who did not benefit due to their blindness and wandering in misguidance.

The first verse is like the statement of Allāh the Exalted:

﴿ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝٦ خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝٧ ﴾

Verily, those who disbelieve, it is the same to them whether you (O Muḥammad) warn them or do not warn them, they will not believe. Allāh has set a seal on their hearts and on their hearings, and on their eyes there is a covering. Theirs will be a great torment.

[Sūrah al-Baqarah 2:6-7]

The second verse is like the statement of Allāh the Exalted:

﴿ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴾

Verily! Those who fear their Lord unseen—theirs will be forgiveness and a great reward.

[Sūrah al-Mulk 67:12]

Those who benefit from the warning are those who follow the revelation, those who adhere to the Book of Allāh and the Sunnah of His Messenger ﷺ. Those who fear their Lord in secret and in the open—Allāh has promised them with forgiveness for their sins, and they will receive a generous reward with elevated levels and degrees in Paradise.

Sūrah aṣ-Ṣāffāt

Verses 133–138

﴿ وَإِنَّ لُوطًا لَّمِنَ الْمُرْسَلِينَ ۝١٣٣ إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ۝١٣٤ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ۝١٣٥ ثُمَّ دَمَّرْنَا الْآخَرِينَ ۝١٣٦ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ۝١٣٧ وَبِاللَّيْلِ ۗ أَفَلَا تَعْقِلُونَ ۝١٣٨ ﴾

And verily, Lūṭ was one of the messengers. When We saved him and his family, all, except an old woman (his wife) who was among those who remained behind. Then We destroyed the others. Verily, you pass by them in the morning. And at night; will you not then reflect?

[Sūrah aṣ-Ṣāffāt 37:133-138]

Explanation

These noble verses explain how the people of Lūṭ belied him, and how Allāh destroyed them while saving the family of Lūṭ except for his wife. His wife was from among those destroyed. Allāh placed their destroyed homes on the road between the towns of al-Ḥijāz and Sham, and the pagans would travel these roads day and night. He said, "Will you not reflect?" This means, "Will you not consider this and take heed from what happened to them?" Just as Allāh the Exalted said about the people of Lūṭ in Sūrah Hūd:

﴿ فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ۝٨٢ مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ۝٨٣ ﴾

So when Our commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, piled up; marked from your Lord, and they are not ever far from the evildoers.

[Sūrah Hūd 11:82-83]

The Qur'ān mentions the destruction of the previous nations and how the tribe of Quraysh did not give consideration to what happened to those who came before them. Allāh the Exalted said:

﴿ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ ۖ أَفَلَا يَسْمَعُونَ ﴾

Is it not guidance for them, how many generations We have destroyed before them, in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

[Sūrah as-Sajdah 32:26]

And He said:

﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ دَمَّرَ اللَّهُ عَلَيْهِمْ ۖ وَلِلْكَافِرِينَ أَمْثَالُهَا ﴾

Have they not traveled through the earth, and seen what was the end of those before them? Allāh destroyed them completely, and a similar (fate awaits) the disbelievers.

[Sūrah Muḥammad 47:10]

And He said:

﴿ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴾

Say (O Muḥammad): "Travel in the land and see what was the end of those who rejected truth."

[Sūrah al-An'ām 6:11]

Sūrah Ṣād

Verses 4–5

﴿ وَعَجِبُوا أَن جَاءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ الْكَافِرُونَ هَٰذَا سَاحِرٌ كَذَّابٌ ۝ أَجَعَلَ الْآلِهَةَ إِلَٰهًا وَاحِدًا ۖ إِنَّ هَٰذَا لَشَيْءٌ عُجَابٌ ۝ ﴾

And they wonder that a warner (Prophet Muḥammad) has come to them from among themselves! And the disbelievers say, "This is a sorcerer, a liar. Has he made the gods (all) into one God? Verily, this is a curious thing!"

[Sūrah Ṣād 38:4-5]

Explanation

In the first verse, Allāh explains the amazement the disbelievers had when Muḥammad was sent as a prophet, and that he was a man just like them. They claimed that he was a magician and a liar. This amazement and false claim is also mentioned in the statement of Allāh the Exalted:

﴿ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ الْكَافِرُونَ إِنَّ هَٰذَا لَسَاحِرٌ مُّبِينٌ ﴾

Is it a wonder for mankind that We have sent

Our inspiration to a man from among themselves (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe that they shall have with their Lord the rewards of their good deeds"? (But) the disbelievers say, "This is indeed an evident sorcerer."

[Sūrah Yūnus 10:2]

The second verse mentions the denial of the disbelievers and their rejection of Allāh's divinity, and they alleged that their other gods could be worshiped alongside Allāh. And they believed that the call of the Messenger of Allāh to worship Allāh alone, without partners, was something strange.

These are three matters which the disbelievers to whom the Prophet ﷺ was sent denied. Their denial is similar to the denial of the previous nations. The first denial is their amazement that a prophet would be sent from amongst the humans, so they denied him. Secondly, they denied Allāh's right to be worshiped alone, without partners. Both of these are mentioned in the statement of Allāh the Exalted:

﴿ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۛ
وَالَّذِينَ مِن بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۚ جَاءَتْهُمْ رُسُلُهُم
بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا
أُرْسِلْتُم بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾
قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ
ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ
مُّسَمًّى ۚ قَالُوا إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا
عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ ﴿١٠﴾ ﴾

Has not the news reached you of those before you, the people of Nūḥ, and 'Ād, and Thamūd? And those after them? None knows them but Allāh. To them came their messengers with clear proofs, but they

put their hands in their mouths and said, "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that which you invite us to." Their messengers said, "Can there be a doubt about Allāh, the Creator of the heavens and the earth? He calls you that He may forgive you of your sins and give you respite for a term appointed." They said, "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority."

[Sūrah Ibrāhīm 14:9-10]

The third matter is their accusing the prophets and messengers of sorcery and magic. Allāh the Exalted said:

﴿ كَذَٰلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ ۝٥٢ أَتَوَاصَوْا بِهِ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ۝٥٣ ﴾

Likewise, no messenger came to those before them, but they said, "A sorcerer or a madman!" Have they (the people of the past) transmitted this saying to them? Nay, they are themselves a people transgressing beyond bounds!

[Sūrah adh-Dhāriyāt 51:52-53]

The disbelievers agree upon disbelieving in the messengers and following what their forefathers were upon. Allāh said:

﴿ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ ﴾

And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: "We believe not in the (message) with which you have been sent."

[Sūrah Saba' 34:34]

And He said:

﴿ وَكَذَٰلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ ﴾

And similarly, We sent not a warner before you (O Muḥammad) to any town (people) but the luxurious ones among them said, "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."

[Sūrah az-Zukhruf 43:23]

Sūrah az-Zumar

Verses 53–55

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾ وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾ ﴾

Say: "O My servants who have transgressed against themselves, do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped. And follow the best of that which is sent down to you from your Lord, before the torment comes on you suddenly, while you perceive not!"

[Sūrah az-Zumar 39:53-55]

Explanation

All sins—the greatest of them being polytheism—are wiped away with repentance. Allāh the Exalted said:

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَـٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَـٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾ ﴾

And those who invoke not any other god along with Allāh, nor kill such life as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse, and whoever does this shall receive the punishment. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace; except those who repent and believe, and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.

[Sūrah al-Furqān 25:68-70]

And His statement:

﴿ قُل لِّلَّذِينَ كَفَرُوا إِن يَنتَهُوا يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴾

Say to those who have disbelieved: if they cease (from disbelief), their past will be forgiven. But if they return, then the examples of those (punished) before them have already preceded (as a warning).

[Sūrah al-Anfāl 8:38]

Ibn 'Abbās ﷺ said:

أَنَّ نَاسًا، مِنْ أَهْلِ الشِّرْكِ كَانُوا قَدْ قَتَلُوا وَأَكْثَرُوا وَزَنَوْا وَأَكْثَرُوا، فَأَتَوْا مُحَمَّدًا صلى الله عليه وسلم فَقَالُوا إِنَّ الَّذِي تَقُولُ وَتَدْعُو إِلَيْهِ لَحَسَنٌ لَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً. فَنَزَلَ {وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا

آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ} وَنَزَلَ {قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لاَ تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ}.

Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muḥammad ﷺ and said, "O Muḥammad! Whatever you say and invite people to is good, but we wish that you could inform us whether we can make expiation for our (past evil) deeds." So the divine verses came: "Those who invoke not with Allāh any other god, not kill such life as Allāh has forbidden except for just cause, nor commit illegal sexual intercourse." And there was also revealed, "Say: 'O My slaves who have transgressed against their souls! Despair not of the mercy of Allāh.'"[1]

Thus, all sins are erased through repentance. The minor sins are erased by avoiding the major sins, as Allāh the Exalted said:

﴿ إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴾

If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.

[Sūrah an-Nisā' 4:31]

If a person dies without repenting from a sin which is other than *shirk* (polytheism), his affair is left up to Allāh. If Allāh wants, He will pardon him, and if He wants, He will punish him. This is based upon the statement of Allāh the Exalted:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ﴾

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives what is less

[1] *Ṣaḥīḥ Muslim* 322; *Ṣaḥīḥ al-Bukhārī* 481

than that for whom He wills.

[Sūrah an-Nisā' 4:48]

If Allāh does not forgive the Muslim who dies upon major sin without repenting, and He enters him into the Hellfire, he will not remain there forever; rather, he will be removed from the Hellfire and entered into Paradise. There are numerous *aḥādīth* stating that the Muslim who enters the Hellfire will be removed from it and entered into Paradise.

After Allāh informed us of His virtue and kindness by forgiving all sins if they are repented from, He then commands us to be devoted to Him, submit to Him, and adhere to obeying Him and obeying His Messenger ﷺ before the punishment descends. Then He commanded His slaves to follow the noble Qur'ān sent down upon His noble Messenger. Thus, He said: "And follow the best of that which is sent down to you from your Lord, before the torment comes on you suddenly, while you perceive not!"

Shaykh Muḥammad Amīn ash-Shinqīṭī said about the statement of Allāh "And follow the best of that which is sent down to you from your Lord":

This is a command to perform the best actions before performing those actions of a lesser quality. Thus, the individual is incited to perform the action which is purely good before the action which is permissible. And there is no doubt that the obligatory acts of worship are better than the recommended acts of worship, so the person does what is obligatory before doing what is recommended. Likewise, he does what is purely good before doing what is permissible. Allāh said:

﴿ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ﴾

And if you punish (your enemy), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for the

patient ones.

[Sūrah an-Naḥl 16:126]

Thus, it is permissible to take retribution from those who harmed you, but Allāh explained that it is better to pardon and be patient. And the examples like this in the Qur'ān are numerous.

[End of Shaykh ash-Shinqīṭī's speech]

Sūrah Ghāfir

Verse 60

﴿ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

And your Lord says, "Call upon Me; I will respond to you. Indeed, those who disdain My worship will surely enter Hell in humiliation!"

[Sūrah Ghāfir 40:60]

Explanation

In this verse, Allāh commands His slaves to supplicate to Him, and He promises to respond to their supplication. He threatens those too arrogant to worship Him with entering them into the Hellfire in humiliation. *Du'ā'* includes the slave asking his Lord to give him good and repel evil. This is called *du'ā'* for asking. *Du'ā'* of worship is to remember Allāh and praise Him. The Prophet ﷺ said:

الدُّعَاءُ هُوَ الْعِبَادَةُ. ثُمَّ قَرَأَ: وقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ.

"*Du'ā'* is worship," then he recited: "And your Lord says, 'Call upon Me; I will respond to you. Indeed, those who disdain My worship will surely enter Hell in humiliation!'"[1]

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[1] *Jāmi' at-Tirmidhī* 3247

Shaykh Muḥammad Amīn ash-Shinqīṭī said, "'And your Lord says, "Call upon Me; I will respond to you"'; some of the scholars said this means 'worship Me and I will reward you for your worship.' And this is proven by the statement that follows: 'Indeed, those who disdain My worship will surely enter Hell in humiliation!' Some scholars say that 'And your Lord says, "Call upon Me; I will respond to you"' means 'ask Me and I will give you.' And there is no contradiction between these two meanings because *du'ā'* is a category of worship."

He said in Sūrah al-Baqarah:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴾

And when My slaves ask you (O Muḥammad) concerning Me, then I am indeed near. I respond to the invocations of the supplicant when he calls on Me.

[Sūrah al-Baqarah 2:186]

In this verse, Allāh says that He is near and He answers the call of those who call upon Him. In another verse, He connected His answer to His will. He said:

﴿ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَاءَ ﴾

He would remove that for which you invoked Him if He willed.

[Sūrah al-An'ām 6:41]

Some scholars said: When Allāh says that He will answer the *du'ā'* if He wills, He is speaking about the *du'ā'* of the disbelievers, because this verse is about the disbelievers. But He promised to answer the *du'ā'* of the believers. Thus, the *du'ā'* of the believer is not rejected. The believer will either be given what he asks for, or some good will be stored for him until the Hereafter, or he will be protected from some harm. Some scholars say that the intent of *du'ā'* here is worship, and the answer is the reward for it.

The Prophet ﷺ said:

ما من مسلم يدعو بدعوة ليس فيها إثم ولا قطيعة رحم إلا أعطاه الله بها إحدى ثلاث إما أن يعجل له دعوته وإما أن يدخرها في الآخرة وإما أن يصرف عنه من السوء مثلها قالوا إذاً نكثر؟ قال: الله أكثر.

"There is no Muslim who calls upon Allāh with words in which there is no sin or severing of family ties except that Allāh will give him one of three things: either He will answer his prayer soon, or He will store it for him in the Hereafter, or He will remove something bad from him that is equivalent to what he is asking for." They said, "What if we should increase (in it)?" He ﷺ said, "(With) Allāh is more."[2]

[2] *Jāmi' at-Tirmidhī* 3573

Sūrah Fuṣṣilat

Verses 19–20

﴿ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾ ﴾

And (remember) the day that the enemies of Allāh will be gathered to the Fire, so they will be collected there. Until, when they reach it, their hearing, their eyes, and their skins will testify against them of what they used to do.

[Sūrah Fuṣṣilat 41:19-20]

Explanation

Allāh the Exalted informs us how the inhabitants of the Hellfire will be gathered and driven to the Fire. The first of them and the last of them will be flung into the Hellfire, as Allāh the Exalted said:

﴿ وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴾

And We shall drive the criminals to Hell in a thirsty state.

[Sūrah Maryam 19:86]

And He said:

﴿ يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴾

The day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.

[Sūrah aṭ-Ṭūr 52:13]

Allāh informs us that when they gather to the Hellfire, their hearing, sight, and skins will testify against them, as it relates to the actions they used to do. Anas bin Mālik ﷺ said:

كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَضَحِكَ فَقَالَ: هَلْ تَدْرُونَ مِمَّ أَضْحَكُ. قَالَ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: مِنْ مُخَاطَبَةِ الْعَبْدِ رَبَّهُ يَقُولُ يَا رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ قَالَ يَقُولُ بَلَى. قَالَ فَيَقُولُ فَإِنِّي لاَ أُجِيزُ عَلَى نَفْسِي إِلاَّ شَاهِدًا مِنِّي قَالَ فَيَقُولُ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا وَبِالْكِرَامِ الْكَاتِبِينَ شُهُودًا - قَالَ - فَيُخْتَمُ عَلَى فِيهِ فَيُقَالُ لأَرْكَانِهِ انْطِقِي . قَالَ فَتَنْطِقُ بِأَعْمَالِهِ - قَالَ - ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلاَمِ - قَالَ - فَيَقُولُ بُعْدًا لَكُنَّ وَسُحْقًا. فَعَنْكُنَّ كُنْتُ أُنَاضِلُ.

We were in the company of the Messenger of Allāh ﷺ when he smiled, and he said, "Do you know why I smiled?" We said, "Allāh and His Messenger know best." Thereupon, he said, "It was because of the talk which the servant will have with his Lord (on the Day of Judgment). He will say, 'My Lord, have you not guaranteed me protection against injustice?' [Allāh] will say, 'Yes.' Then the servant will say, 'I do not deem valid any witness against me except for my own self,' and He will say, 'You are sufficient today as a witness against yourself and the testimony of the two angels who had been appointed to record your deeds.' Then the seal will be set upon his mouth, and his hands and feet will be commanded to speak, and they will speak of his deeds. Then the mouth will be made free to talk; he will say (to the hands and feet), 'Be away, let there be the curse of Allāh upon you. It was for your safety that I contended.'"[1]

Similar to this verse is the statement of Allāh the Exalted:

﴿ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا

[1] *Ṣaḥīḥ Muslim* 2969

يَعْمَلُونَ ﴾

On the day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.

[Sūrah an-Nūr 24:24]

And His statement:

﴿ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا يَكْسِبُونَ ﴾

This day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.

[Sūrah Yā-Sīn 36:65]

The person's limbs testifying to the actions they performed in this world is proof that the resurrection will be a physical resurrection, and the people will be resurrected with the bodies they had in this life. This is because this is the body that witnessed the actions of the person. This is also proven by the *ḥadīth* in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* which speaks of the man who said, "When I die, burn me and crush my bones, then scatter me in the sea, for by Allāh, if Allāh grasps hold of me, He will punish me as He has not punished anyone else in the world." They did that, and Allāh said, "What made you do what you did?" He said, "Fear of You." And He forgave him.[2]

[2] *Ṣaḥīḥ Muslim* 6980; *Ṣaḥīḥ al-Bukhārī* 7506

Sūrah ash-Shūrā

Verses 27–28

﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِن بَعْدِ مَا قَنَطُوا وَيَنشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾ ﴾

And if Allāh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer. And He it is Who sends down the rain after they have despaired, and spreads abroad His Mercy. And He is the Protector, Worthy of All Praise.

[Sūrah ash-Shūrā 42:27-28]

Explanation

Allāh informs us in the first verse that from the reasons for oppression and rebellion is Allāh enlarging the provision for His slaves. As Allāh the Exalted said:

﴿ كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ﴿٦﴾ أَن رَّآهُ اسْتَغْنَىٰ ﴿٧﴾ ﴾

Nay! Verily, man does transgress all bounds, because

he considers himself self-sufficient.

[Sūrah al-'Alaq 96:6-7]

And He said:

﴿ وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴾

And when We intend to destroy a city, We command its affluent, but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.

[Sūrah al-Isrā' 17:16]

And He said:

﴿ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴾

And Allāh presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allāh. So Allāh made it taste the envelopment of hunger and fear for what they had been doing.

[Sūrah an-Naḥl 16:112]

And He said:

﴿ إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴾

Indeed, Qārūn was from the people of Moses, but he tyrannized them. And We gave him of treasures that whose keys would burden a band of strong men; thereupon, his people said to him, "Do not exult.

Indeed, Allāh does not like the exultant."

[Sūrah al-Qaṣaṣ 28:76]

Ibn Kathīr said about the verse 'And if Allāh were to enlarge the provision for His slaves, they would surely rebel in the earth': "This means that if He were to give them provisions which exceeded their needs, it would cause them to transgress upon one another."

Qatādah said, "The best living is that which does not distract you or oppress you."

His statement: "but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer"—This means that He provides them with provision that He selects for them from that which will benefit them. And He is most knowledgeable concerning that. He enriches those who deserve to be enriched, and He impoverishes those who deserve to be impoverished.

Al-Qurṭubī said in his tafsīr of this verse:

Ibn 'Abbās ﷺ said, "Their transgression is them seeking home after home, animal after animal, vehicle after vehicle, and more clothes after clothes."

If He gives them a lot, they desire more. This is based upon the statement of the Prophet ﷺ:

لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى ثَالِثًا.

If the son of Ādam had two valleys of gold, he would surely desire a third.[1]

This is rebellion and transgression, and this is the meaning of the statement of Ibn 'Abbās.

Some scholars say that if Allāh had made everyone equal in regard to wealth, the people would not comply and yield to each other, and businesses would be disrupted.

[1] *Ṣaḥīḥ al-Bukhārī* 6436

Some scholars say that the meaning of provision is rain, because rain is the reason for provision. So if Allāh were to allow it to rain consistently, the people would not supplicate for rain. Thus, He withholds the rain sometimes so they can beseech Him, and He sends the rain at other times so they can thank Him.

[End of al-Qurṭubī's speech]

In the second verse, Allāh informs us that He is the one Who sends down the rain during severe drought and severe need. He spreads His mercy, and disseminates His virtue and goodness. Allāh the Exalted said:

﴿ اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۖ فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾ وَإِن كَانُوا مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِ لَمُبْلِسِينَ ﴿٤٩﴾ ﴾

Allāh is He Who sends the winds, so they raise clouds and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then, when He has made them fall on whom of His slaves as He wills, they rejoice! And verily, before that (rain), just before it was sent down upon them, they were in despair!

[Sūrah ar-Rūm 30:48-49]

Allāh's mercy is of two types:

1) The first type of mercy is the mercy which is from His attributes; thus, it remains with Him in a manner which befits His majesty. From Allāh's names and attributes is the Most Beneficent, the Most Merciful.

The second type of mercy is from His creation. This mercy is an effect of the mercy which is from His attributes. This mercy is

mentioned in His statement:

﴿ وَيَنشُرُ رَحْمَتَهُ ﴾

And He spreads abroad His mercy.

[Sūrah ash-Shūrā 42:28]

And His statement:

﴿ وَلَئِنْ أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ ﴾

And if We give man a taste of mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful.

[Sūrah Hūd 11:9]

Sūrah az-Zukhruf

Verses 26–27

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ۝٢٦ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ۝٢٧ ﴾

And (remember) when Ibrāhīm said to his father and his people, "Verily, I am innocent of what you worship, except for He who created me; and indeed, He will guide me."

[Sūrah az-Zukhruf 43:26-27]

Explanation

Allāh the Exalted informs us that His messenger and *khalīl,* Ibrāhīm, disassociated himself from what his father and his people worshiped as rivals with Allāh. Ibrāhīm informed his people that his worship was purely for Allāh alone, the one Who created him, and that Allāh would guide him. This is the meaning of "nothing has the right to be worshiped except Allāh."

His statement "Verily, I am innocent of what you worship" means "nothing has the right to be worshiped." His statement "except for He who created me, and indeed, He will guide me" means "except Allāh." This is the statement Ibrāhīm placed with his progeny. From his descendants are those to whom Allāh granted success in adhering to it, and some of his descendants did otherwise.

Similar to this verse is the statement of Allāh the Exalted about Ibrāhīm:

﴿ قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ۝٧٥ أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ۝٧٦ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ۝٧٧ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۝٧٨ ﴾

He said, "Do you observe that which you have been worshiping, you and your ancient forefathers? Indeed, they are enemies to me, except the Lord of all that exists, Who has created me, and it is He Who guides me."

[Sūrah ash-Shu'arā' 26:75-78]

And His statement:

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴾

Indeed, there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people, "Verily, we are free from you and whatever you worship besides Allāh; we have rejected you, and there has started between us and you hostility and hatred forever, until you believe in Allāh alone," except the saying of Ibrāhīm (Abraham) to his father, "Verily, I will ask for forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh. Our Lord! In You (alone) we put our trust, and to You (alone) we turn in repentance, and

to You (alone) is (our) final return."

[Sūrah al-Mumtaḥanah 60:4]

And His statement in Sūrah al-'Ankabūt:

﴿ وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٦﴾ إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ ﴾

And (remember) Ibrāhīm when he said to his people, "Worship Allāh (alone) and fear Him; that is better for you, if you did but know. You worship besides Allāh only idols, and you only invent falsehood. Verily, those whom you worship besides Allāh have no power to give you provision, so seek your provision from Allāh (alone), and worship Him (alone), and be grateful to Him. To Him (alone) you will be brought back."

[Sūrah al-'Ankabūt 29:16-17]

And He said:

﴿ قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾ ﴾

[Ibrāhīm] said, "Do you then worship besides Allāh things that can neither profit you nor harm you? Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?"

[Sūrah al-Anbiyā' 21:66-67]

And He said:

﴿ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ۝٩٥ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ۝٩٦ ﴾

He said, "Do you worship that which you [yourselves] carve, while Allāh has created you and what you make?!"

[Sūrah aṣ-Ṣāffāt 37:95-96]

Sūrah ad-Dukhān

Verses 40–42

﴿ إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ۝ يَوْمَ لَا يُغْنِي مَوْلًى عَن مَّوْلًى شَيْئًا وَلَا هُمْ يُنصَرُونَ ۝ إِلَّا مَن رَّحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ۝ ﴾

Verily, the Day of Sorting Out is the time appointed for all of them. The day when a near relative cannot avail a near relative in aught, and no help can they receive, except him on whom Allāh has mercy. Verily, He is the All-Mighty, the Most Merciful.

[Sūrah ad-Dukhān 44:40-42]

Explanation

The Day of Sorting Out is the Day of Judgment. Allāh the Exalted said:

﴿ لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ ﴾

Neither your relatives nor your children will benefit you on the Day of Resurrection. He will sort you out.

[Sūrah al-Mumtaḥanah 60:3]

Allāh will sort out the believers and the disbelievers. He will enter

the disbelievers into the Hellfire and He will enter the believers into Paradise. He will sort out the matters over which the creation differed and disputed. He said:

﴿ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴾

Then, on the Day of Resurrection, you will be disputing before your Lord.

[Sūrah az-Zumar 39:31]

He will sort out the issues between the oppressed and their oppressors by giving the good deeds of the oppressors to the oppressed, if the oppressor has any good deeds, and by taking the sins of the oppressed and putting them on the oppressor. This is proven by the statement of the Messenger of Allāh ﷺ:

أَتَدْرُونَ مَا الْمُفْلِسُ؟ قَالُوا: الْمُفْلِسُ فِينَا مَنْ لا دِرْهَمَ لَهُ وَلا مَتَاعَ. فَقَالَ: إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ.

"Do you know who is considered bankrupt?" They said, "Among us, the one who is bankrupt is the one who has no *dirham* and no goods." He said, "Rather, the one who is bankrupt amongst my *ummah* is the one who will come on the Day of Resurrection with prayer, fasting, and *zakāh*, but he will come having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one, and beaten this one, all of whom will be given some of his *ḥasanāt* (good deeds). And if his *ḥasanāt* run out before the scores have been settled, some of their sins will be taken and thrown onto him; then he will be cast into the Fire."[1]

The Day of Sorting Out is the Day of Recompense which the disbelievers deny. Allāh said:

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[1] *Ṣaḥīḥ Muslim* 6579

﴿ وَقَالُوا يَا وَيْلَنَا هَٰذَا يَوْمُ الدِّينِ ﴿٢٠﴾ هَٰذَا يَوْمُ الْفَصْلِ الَّذِي كُنتُم بِهِ تُكَذِّبُونَ ﴿٢١﴾ ﴾

They will say, "Woe to us! This is the Day of Recompense!" (It will be said): "This is the Day of Judgment which you used to deny."

[Sūrah aṣ-Ṣāffāt 37:20-21]

This is the day when the people will crowd one another like waves. The people will seek intercession from Ādam, Nūḥ, Ibrāhīm, Mūsā, and Jesus. Each one of them will excuse themselves from interceding. Then the people will go to Muḥammad ﷺ and ask him to intercede with Allāh, so He will commence the judgment. Thus, he will intercede and Allāh will grant him intercession. Allāh will come to judge between His slaves. This intercession is the greatest intercession, and it is the first of a number of intercessions. This intercession is known as the praiseworthy position in which the Prophet will be praised by the first of mankind and the last of them, because all of them will benefit from his intercession.

The Day of Judgment is the time which Allāh has made to judge between the creation. He said:

﴿ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴾

Verily, the Day of Sorting Out is an appointed time.

[Sūrah an-Naba' 78:17]

And He said:

﴿ هَٰذَا يَوْمُ الْفَصْلِ ۖ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴾

That will be a Day of Sorting Out! We shall gather you together and those before (you)!

[Sūrah al-Mursalāt 77:38]

On that day, the person will only benefit from the good deeds he has put forth. He will not benefit from his relatives, as Allāh the Exalted

said:

﴿ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ ﴾

That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Everyone, that day, will have enough to make him careless of others.

[Sūrah 'Abasa 80:34-37]

And His statement:

﴿ وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا ﴾

And fear a Day (of Judgment) when a person shall not avail another.

[Sūrah al-Baqarah 2:48]

And His statement:

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ عَن وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئًا ﴾

O mankind! Be afraid of your Lord, and fear a day when no father can avail aught for his son, nor a son avail aught for his father.

[Sūrah Luqmān 31:33]

And His statement:

﴿ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴾

Then, when the trumpet is blown, there will be no kinship among them that day, nor will they ask of one another.

[Sūrah al-Mu'minūn 23:101]

No one will achieve safety and security on that day except those to whom Allāh shows mercy, as Allāh the Exalted said:

﴿ إِلَّا مَن رَّحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴾

Except him on whom Allāh has mercy. Verily, He is the All-Mighty, the Most Merciful.

[Sūrah ad-Dukhān 44:42]

He completed this verse with two of His names: "the All-Mighty" and "the Most Merciful." These two names bring hope and fear. He is the All-Mighty who punishes those who deserve punishment, and He is merciful to those He favors with His mercy. He said:

﴿ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴾

Know that Allāh is severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.

[Sūrah al-Mā'idah 5:98]

And He said:

﴿ نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾ ﴾

Declare (O Muḥammad) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful. And that My torment is indeed the most painful torment.

[Sūrah al-Ḥijr 15:49-50]

And He said:

﴿ فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴾

So if they deny you, [O Muḥammad], say: "Your Lord is the possessor of vast mercy; but His punishment cannot be repelled from the people who are

criminals."

[Sūrah al-An'ām 6:147]

And He said:

﴿ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴾

Surely, your Lord is swift in retribution, and certainly, He is Oft-Forgiving, Most Merciful.

[Sūrah al-An'ām 6:165]

Sūrah al-Jāthiyah

Verses 18–20

﴿ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾ هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾ ﴾

Then We put you, [O Muḥammad], on an ordained way concerning the matter; so follow it and do not follow the inclinations of those who do not know. Indeed, they will never avail you against Allāh at all. And indeed, the wrongdoers are allies of one another; but Allāh is the protector of the righteous. This is a clear insight and evidence for mankind, and a guidance and a mercy for people who have faith with certainty.

[Sūrah al-Jāthiyah 45:18-20]

Explanation

Allāh the Exalted informs us that He gave the Children of Israel the Book, wisdom, and prophecy. And He provided for them from the good, wholesome provisions. He favored them over the other nations of their era. He gave them clear signs. But they differed after knowledge came to them due to animosity. Allāh will judge between them on the Day of Judgment concerning the matters they

differed over. This is a warning to the *ummah* of Muḥammad ﷺ to avoid treading upon the path of the Children of Israel. When He informed this *ummah* of this matter, He informed His Prophet that He has given him a complete legislation and it is binding upon him and his *ummah* to follow and adhere to it. He forbade them from following their desires, which will not avail them in the least when they stand before Allāh.

Ibn Kathīr said about the verse "Then We put you, [O Muḥammad], on an ordained way concerning the matter; so follow it": "This means 'follow what has been revealed to you from your Lord; there is no deity worthy of worship except Him.' And turn away from the pagans. And He said, 'and do not follow the inclinations of those who do not know. Indeed, they will never avail you against Allāh at all. And indeed, the wrongdoers are allies of one another'; this means, 'How will you avail them while they are not concerned for one another? They only desire loss and destruction.' He said, 'but Allāh is the protector of the righteous,' meaning that Allāh removes them from the many paths of darkness to the light, while the protectors of those who disbelieve are the false deities; they take them from the light to the many paths of darkness. Then He said, 'This is a clear insight and evidence for mankind'—meaning, this Qur'ān is a guidance and mercy for the pious."

This verse mentions the legislation of our Prophet Muḥammad ﷺ and the Qur'ān sent down to him after mentioning the Torah given to the Children of Israel, and what was sent after it. This is similar to the statement of Allāh the Exalted:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۗ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ ﴾

They did not estimate Allāh with an estimation due to Him when they said, "Nothing did Allāh send down to any human being (by inspiration)." Say (O Muḥammad): "Who then sent down the Book which

Mūsā brought, a light and a guidance to mankind?"

[Sūrah al-An'ām 6:91]

Then He said in the following verse:

﴿ وَهَٰذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ ﴾

And this (the Qur'ān) is a blessed Book which We have sent down.

[Sūrah al-An'ām 6:92]

He also said in Sūrah al-Anbiyā':

﴿ وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴾

And indeed, We granted to Mūsā and Hārūn the criterion, and a shining light [the Torah], and a reminder for the righteous.

[Sūrah al-Anbiyā' 21:48]

He followed this by saying:

﴿ وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ ۚ أَفَأَنتُمْ لَهُ مُنكِرُونَ ﴾

And this is a blessed reminder (the Qur'ān) which We have sent down; will you then deny it?

[Sūrah al-Anbiyā' 21:50]

Sūrah al-Aḥqāf

Verses 29–32

﴿ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾ ﴾

And (remember) when We sent towards you (Muḥammad) a group of the *jinn*, (quietly) listening to the Qur'ān; when they stood in the presence thereof, they said, "Listen in silence!" And when it was finished, they returned to their people as warners. They said, "O our people! Verily! We have heard a Book (this Qur'ān) sent down after Mūsā, confirming what came before it; it guides to the truth and to a Straight Path. O our people, respond to Allāh's caller and believe in him. He (Allāh) will forgive you of your sins, and will save you from a painful torment. And whosoever does not respond to Allāh's caller, he cannot escape on earth, and there will be no protectors for him besides Allāh. Those

are in manifest error."

[Sūrah al-Aḥqāf 46:29-32]

Explanation

Allāh informs us in this verse that He sent to His Messenger a group of *jinn*. The meaning of "group" in this verse is a number less than 10. They listened to him recite the Qur'ān. The *jinn* advised one another to remain silent and listen attentively to his recitation. These *jinn* returned to their people as warners. They informed their people that they had heard a Book which had been sent down after Mūsā which guides to the truth and the Straight Path.

They said, "O our people, respond to Allāh's caller," meaning Muḥammad ﷺ.

"And believe in him"; meaning, so you may receive forgiveness and be safe from the grievous punishment. And whoever does not believe in this *da'wah* will not be able to escape Allāh. Thus, He will punish them for not accepting the call. And there is no one who is able to help you other than Allāh. And whoever refuses to accept the call is in manifest error.

This verse is proof that our Prophet Muḥammad ﷺ was sent to the *jinn*. This is also proven in Sūrah ar-Raḥmān, because the address is to both mankind and the *jinn*. Allāh the Exalted said:

﴿ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴾

Then which of the blessings of your Lord will you both deny?

[Sūrah ar-Raḥmān 55:16]

This occurs 31 times in this *sūrāh*.

خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى أَصْحَابِهِ فَقَرَأَ عَلَيْهِمْ سُورَةَ الرَّحْمَنِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا فَسَكَتُوا فَقَالَ: لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ

الْجِنِّ فَكَانُوا أَحْسَنَ مَرْدُودًا مِنْكُمْ كُنْتُ كُلَّمَا أَتَيْتُ عَلَى قَوْلِهِ: (فبأَيِّ آلاَءِ رَبِّكُمَا تُكَذِّبَانِ) قَالُوا لاَ بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكَذِّبُ فَلَكَ الْحَمْدُ.

The Messenger of Allāh came out to his Companions and recited Sūrah ar-Raḥmān from its beginning to its end for them, and they were silent. So he said, "I recited it to the *jinn* on the Night of the *Jinn* and they had a better response to it than you did. Each time I came to Allāh's saying: 'Which of your Lords favors do you deny,' they said, 'We do not deny any of Your favors, our Lord! And Yours is praise.'"[1]

There are two affairs connected to this verse:

1) The first issue is that there are warners among the *jinn* but there were no messengers from the *jinn*. There is no proof that there were messengers among the *jinn*. As for the statement of Allāh the Exalted:

﴿ يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي ﴾

O you assembly of *jinn* and mankind! Did not there come to you messengers from amongst you, reciting unto you My verses…

[Sūrah al-An'ām 6:130]

This does not prove that there were messengers from among the *jinn,* because the pronoun returns to the collective group. Thus, this affirms that messengers were sent from one of the two groups, and this means messengers from mankind. And this verse alludes to this because the *jinn* said, "Verily! We have heard a Book (this Qur'ān) sent down after Mūsā." And the *jinn* did not mention any Book sent down to a messenger from the *jinn*, nor any messenger sent from the *jinn*. They only mentioned Mūsā and his Book. The Zabūr and the Injīl were both sent down after the Torah was given to Mūsā, but the *jinn* did not mention those Books because they are complementary

[1] *Jāmi' at-Tirmidhī* 3291

to the Torah and included some of its laws and regulations.

2) The second issue: Will the *jinn* be rewarded for their faith with forgiveness and safety from the Hellfire only, or will they be rewarded with entrance into Paradise? Some scholars say that their reward will be forgiveness of their sins and safety from the Hellfire only, as is mentioned in this verse. The majority of scholars say—and this is the correct viewpoint—that the *jinn* who believe will be rewarded with safety from the punishment and entrance into Paradise. This is based upon the statement of Allāh the Exalted:

﴿ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ ﴾

But for him who fears the standing before his Lord, there will be two gardens.

[Sūrah ar-Raḥmān 55:46]

This includes both the *jinn* and mankind because Allāh is addressing both man and *jinn* in His statement:

﴿ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴾

Then which of the blessings of your Lord will you both deny?

[Sūrah ar-Raḥmān 55:16]

There is no contradiction between the verse in Sūrah al-Aḥqāf and Sūrah ar-Raḥmān, because what is mentioned in Sūrah al-Aḥqāf is proof for some of the reward, while what is mentioned in Sūrah ar-Raḥmān is proof for another reward, and this is the entrance into Paradise.

Ibn Kathīr said in his tafsīr of the verse "He (Allāh) will forgive you of your sins, and will save you from a painful torment":

Some of the scholars use this verse as proof that the believing *jinn* will not enter Paradise, and that the reward for the righteous *jinn* will be safety from the Hellfire on the Day of Judgment. This is why this reward was mentioned here, and if there was another reward for

their faith, it would have been mentioned here [too]. But the correct viewpoint is that the believers from the *jinn* are like the believers from mankind—they will enter Paradise. This is the methodology of the Salafī. They use as evidence the statement:

﴿ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴾

With whom no man or *jinn* has been intimate before them.

[Sūrah ar-Raḥmān 55:56]

This evidence contains some speculation. A proof which is better than this is the statement of Allāh the Exalted:

﴿ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ ﴾

But for him who fears the standing before his Lord, there will be two gardens. Then which of the blessings of your Lord will you both deny?

[Sūrah ar-Raḥmān 55:46-47]

Allāh has favored both groups of mankind and *jinn*, such that He made Paradise the reward for those among them who do good. The *jinn* responded to this statement with gratitude that was more extensive than that of man. The *jinn* said, "We do not deny any of Your favors, our Lord! And Yours is the praise."

Allāh would not grant them a reward they could not achieve. Likewise, the recompense for the disbelieving *jinn* is the Hellfire. This is justice. So for Him to reward the believing *jinn* with Paradise—and this is from His virtue—is even more befitting. What also proves this is the generality of His statement:

﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴾

Verily! Those who believe and do righteous deeds,

shall have the gardens of al-Firdaws (Paradise) for their entertainment.

[Sūrah al-Kahf 18:107]

Paradise will have unoccupied space, so Allāh will create a new creation and enter them into Paradise; so would He not enter into Paradise those who believed in Him and performed righteous actions? The mention of the reward for faith as forgiveness of sins and safety from the Hellfire necessitates entrance into Paradise, because in the Hereafter, there are only two destinations: Paradise or the Hellfire. Whoever is saved from the Hellfire will enter Paradise, and there is no way around this. There is no clear proof stating that the believing *jinn* will not enter Paradise if they are spared from the Hellfire.

Nūḥ said to his people:

﴿ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ﴾

He (Allāh) will forgive you of your sins and respite you to an appointed term.

[Sūrah Nūḥ 71:4]

Thus, Nūḥ mentioned forgiveness and respite as the reward for the believers during his time, but there is no difference of opinion that the believers during the time of Nūḥ will enter Paradise. The same applies to the believing *jinn*.

[End of Ibn Kathīr's speech]

Ibn Kathīr brings proof from six different angles that the believing *jinn* will enter Paradise. The narration concerning the extra space in Paradise which he alludes to is the *ḥadīth* of Anas. The Prophet ﷺ said:

وَلاَ تَزَالُ الْجَنَّةُ تَفْضُلُ حَتَّى يُنْشِئَ اللَّهُ لَهَا خَلْقًا فَيُسْكِنَهُمْ فَضْلَ الْجَنَّةِ.

Paradise will remain spacious enough to accommodate more people, until Allāh will create some more people and let them dwell in the

superfluous space of Paradise.[2]

[2] *Ṣaḥīḥ al-Bukhārī* 7384

Sūrah Muḥammad

Verse 24

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴾

Then do they not reflect upon the Qur'ān, or are there locks upon [their] hearts?

[Sūrah Muḥammad 47:24]

Explanation

In this verse, Allāh criticized those who turn away from reflecting upon the Qur'ān, and turn away from the warnings and admonitions therein. If they pondered upon the Qur'ān, it would cause them to abandon the falsehood they are upon. He informed us that the barrier which prevents them from pondering over the Qur'ān is the locks upon their hearts which prevent any good from entering and any evil from exiting.

Ibn Jarīr said in his *tafsīr* of this verse, "Allāh the Exalted says: 'Will the hypocrites ponder over the admonitions of Allāh that He warns of in the Qur'ān which He sent down to His Prophet ﷺ? And will they not reflect upon its argument which He clarified in His revelation? Will they acknowledge the error they are upon, or are there locks upon [their] hearts?' Or did Allāh place locks upon their hearts that prevent them from understanding what He sent down in His book from the lessons and warnings?"

Similar to this verse is the statement of Allāh:

﴿ كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴾

(This is) a Book (the Qur'ān) which We have sent down to you, full of blessings that they may ponder over its verses, and that men of understanding may remember.

[Sūrah Ṣād 38:29]

And His statement:

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾

Do they not then consider the Qur'ān carefully? Had it been from other than Allāh, they would surely have found therein much contradictions.

[Sūrah an-Nisā' 4:82]

Sūrah al-Fat'ḥ

Verse 29

﴿ مُّحَمَّدٌ رَّسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ ۚ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴾

Muḥammad is the Messenger of Allāh, and those who are with him are severe against disbelievers and merciful among themselves. You see them bowing and falling down prostrate, seeking bounty from Allāh and (His) good pleasure. The mark of them is on their faces from the traces of prostration. This is their description in the Torah. But their description in the Injīl is like a (sown) seed which sends forth its shoot, then makes it strong; it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allāh has promised forgiveness and a mighty reward for those among them who believe and do righteous good deeds.

[Sūrah al-Fat'ḥ 48:29]

Explanation

This verse explains the virtue of the Companions of the Messenger of Allāh ﷺ, and Allāh's praise of them in the Torah and Injīl. They are the people devoted to prayer and worship of their Lord. They have gentleness, kindness, and mercy among each other, and sternness and strength when striving against the disbelievers. They performed their acts of worship, including kindness among themselves and striving against the disbelievers, seeking the virtue of Allāh and His pleasure. Allāh has promised them forgiveness for their sins and a great reward. This reward is elevated levels in Paradise.

A similar verse concerning the mercy among the believers and sternness with the disbelievers is the statement of Allāh the Exalted:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ﴾

O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allāh, and never afraid of the blame of the blamers.

[Sūrah al-Mā'idah 5:54]

His statement: "The mark of them is on their faces from the traces of prostration"—The word "mark" has been explained as "a good path," and it has been explained as "humility." This has been mentioned by Ibn 'Abbās and Mujāhid.

Mujāhid said about the verse "The mark of them is on their faces from the traces of prostration":

This is humility; as for the mark which some people have between

their eyes, you may find this on someone's forehead yet his heart is harder than the heart of Pharaoh. As-Suddī said, "The prayer beautifies the face." Some of the Salaf said, "Whoever increases his prayer at night, beautifies his face during the day." Some of the Salaf said, "A good light in the heart shines upon the face, increases provisions, and causes the hearts of the people to love him." The leader of the believers, 'Uthmān bin 'Affān ﷺ, said, "No one ever conceals a secret except that Allāh makes it apparent upon their face and tongue. The Companions had the purest intentions and the best actions, so everyone who looked at them was impressed by the traces of this and their guidance."

Mālik said, "It has reached me that when the Christians saw the Companions who conquered Shām, they said, 'By Allāh, these people are better than the helpers (with Jesus), according to what has been narrated to us.' And they spoke the truth. Surely, this *ummah* was praised in the previous Books, and the virtue of the Companions of the Prophet ﷺ was praised and magnified. Allāh spoke highly of them in the Books He sent down. For this reason, He said, 'This is their description in the Torah.' Then He said, 'But their description in the Injīl is like a (sown) seed which sends forth its shoot, then makes it strong; it then becomes thick, and it stands straight on its stem, delighting the sowers.' This is referring to the Companions ﷺ. They assisted and helped the Prophet ﷺ, so they are like a sprout is to a seed."

[End of Mujāhid's speech]

His statement: "that He may enrage the disbelievers with them"—This is very hard upon the Rāfiḍah, those who hate the Companions, insult them, and disassociate from them. At the foremost of those whom the Rāfiḍah hate are the rightly-guided caliphs: Abū Bakr, 'Umar, and 'Uthmān.

Ibn Kathīr said, "Imām Mālik used this verse as evidence to say that the Rāfiḍah are disbelievers, those who hate the Companions. This is because the Companions enrage them, and whoever is enraged by the Companions is a disbeliever, according to this verse. And a group of the scholars agreed with his position in this matter. There

are numerous narrations mentioning the virtue of the Companions and the prohibition of animosity towards them. And it is sufficient that Allāh praised them and is pleased with them."

Al-Qurṭubī said in his *tafsīr* of this verse: "Abū 'Urwah az-Zubayrī, who was from the children of az-Zubayr, said, 'We were in the presence of Mālik bin Anas and a man was mentioned who degraded the Companions of the Messenger of Allāh. So Mālik recited this verse: 'Muḥammad is the Messenger of Allāh, and those who are with him are severe against disbelievers and merciful among themselves,' until he reached the part of the verse which reads: 'delighting the sowers that He may enrage the disbelievers with them.' So Mālik said, 'Whoever has anger towards anyone of the Companions of the Messenger of Allāh ﷺ, then this verse applies to him.'"

His statement: "Allāh has promised forgiveness and a mighty reward for those among them who believe and do righteous good deeds"—This is a generous promise for all the Companions collectively ﷺ. This is similar to the statement of Allāh the Exalted:

﴿ لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ﴾

Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allāh has promised the best (reward).

[Sūrah al-Ḥadīd 57:10]

His statement: "Allāh has promised forgiveness and a mighty reward for those among them who believe and do righteous good deeds"—The phrase "among them" is to clarify the genre and category of the people mentioned; it does not mean "some of them." This phrase is also found in the statement of Allāh:

﴿ لَّقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ ۚ وَإِن لَّمْ يَنتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴾

They have certainly disbelieved, those who say, "Allāh is the third of three." But there is no god but one God. And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.

[Sūrah al-Mā'idah 5:73]

In this verse, the phrase "among them" refers to each and every person who says that Allāh is the third of three. It does not only refer to some of them.

Ibn Hishām said in Al-Maṣāḥif by Ibn al-Anbārī:

Some of the heretics use the statement of Allāh the Exalted: "Allāh has promised forgiveness and a mighty reward for those among them who believe and do righteous good deeds" to insult some of the Companions. But the reality is that the phrase "among them" is used to clarify who these people are, and it does not mean that only some of them will receive this reward. Thus, this verse means that those who believe are those who shall receive this reward. This is similar to the statement of Allāh:

﴿ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ ﴾

Those [believers] who responded to Allāh and the Messenger after injury had struck them. For those who did good among them and feared Allāh is a great reward.

[Sūrah Āli 'Imrān 3:172]

All of them did good and all of them were righteous.

And Allāh said:

﴿ وَإِن لَّمْ يَنتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴾

And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.

[Sūrah al-Mā'idah 5:73]

This statement "among them" applies to all of the disbelievers who say this, not just some of them.

[End of Ibn Hishām's speech]

Sūrah al-Ḥujurāt

Verses 9–10

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ ﴾

And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that rebels till it complies with the command of Allāh; then if it complies, make reconciliation between them justly, and be equitable. Verily! Allāh loves those who are equitable. The believers are nothing other than brothers. So make reconciliation between your brothers, and fear Allāh, that you may receive mercy.

[Sūrah al-Ḥujurāt 49:9-10]

Explanation

This verse explains the great status of bringing about reconciliation between two parties of Muslims who are fighting each other,

because Allāh commands it three times in this one verse. Imām al-Bukhārī listed this verse in "The Book of Faith" as evidence that fighting against a Muslim is a major sin, but it is less than *shirk,* and the Muslim who does so is not considered a disbeliever. This is in contrast to the methodology of the innovators such as the Khawārij and their likes, who declare the Muslim who commits a major sin to be a disbeliever. Imām al-Bukhārī ﷺ said, "Allāh called them believers in this verse."

The Prophet ﷺ said about al-Ḥasan:

ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ.

This son of mine is a chief and leader, and I hope that by way of him Allāh will bring about reconciliation between two Muslim groups.[1]

Sufyān bin 'Uyaynah mentioned this *ḥadīth* and said, "The Prophet ﷺ called both groups Muslims, and this delighted us a great deal." Al-Ḥāfiẓ Ibn Ḥajar narrated this statement and said that the Prophet ﷺ described both parties of fighting groups as Muslims.[2]

Allāh commanded us to make peace between two fighting groups among the believers. This is by stopping the fighting between them, and making peace by having each group cease fighting. If one group continues to fight, they are fought against until they stop fighting and comply with the command of Allāh and leave off their transgression. The Prophet ﷺ said:

انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا. فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ قَالَ: تَحْجُزُهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ، فَإِنَّ ذَلِكَ نَصْرُهُ.

"Help your brother whether he is an oppressor or an oppressed." A man said, "O Messenger of Allāh! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet ﷺ

[1] *Ṣaḥīḥ al-Bukhārī* 3629

[2] *Explanation of Ṣaḥīḥ al-Bukhārī* 13/66

said, "By preventing him from oppressing (others)—that is how to help him."[3]

Then Allāh the Exalted explained the greatest status of the brotherhood of Islām in His statement, "The believers are nothing other than brothers." He then commanded us to make peace between the believing brothers when differences occur. There are numerous narrations commanding us to treat each other well and forbidding us from harming one another.

The Prophet ﷺ said:

لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

None of you truly believes until he loves for his brother that which he loves for himself.[4]

And he said:

الْمُسْلِمُ أَخُو الْمُسْلِمِ لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ.

The Muslim is the brother of his fellow Muslim; he does not wrong him or forsake him. Whoever meets his brother's needs, Allāh will meet his needs.[5]

And the Prophet ﷺ said:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى.

The likeness of the believers in their mutual love, mercy, and compassion is that of the body: when one part of it suffers, the rest of the body joins it in staying awake and suffering fever.[6]

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[3] *Ṣaḥīḥ al-Bukhārī* 6952

[4] *Ṣaḥīḥ Muslim* 45

[5] *Ṣaḥīḥ Muslim* 2580

[6] *Ṣaḥīḥ al-Bukhārī* 6011; *Ṣaḥīḥ Muslim* 2586

The Prophet ﷺ said:

إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا. وَشَبَّكَ أَصَابِعَهُ.

"The believer to a believer is like a solid structure: parts of it support other parts." And he clasped his hands by interlacing his fingers.[7]

As for the fighting which occurred between the Companions, then it is the methodology of Ahlus-Sunnah wal-Jamā'ah to refrain from delving into the matter except from the standpoint of mentioning good. We have a good thought about them and look at the matter from the best perspective. This is because they made decisions based upon knowledge-based reasoning, so they will either receive one reward or two rewards.

Ibn Ḥajar said, "Ahlus-Sunnah have agreed that it is obligatory to refrain from insulting any of the Companions due to what occurred between them—even if you know which of them was correct—because the fighting only occurred due to knowledge-based reasoning. And Allāh pardoned those from among them who were incorrect in their decision; rather, He rewarded them with one reward[8] for their incorrect decision."[9]

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[7] *Ṣaḥīḥ al-Bukhārī* 481

[8] **Translator's note:** The Prophet ﷺ said, "If the judge makes *ijtihād* and gets it right, he will have two rewards, and if he makes *ijtihād* and gets it wrong, he will have one reward." (*Ṣaḥīḥ al-Bukhārī* 6919; *Ṣaḥīḥ Muslim* 1716)

[9] *Explanation of Ṣaḥīḥ al-Bukhārī* 13/34

Sūrah Qāf

Verses 16–18

﴿ وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ ﴾

And indeed, We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein when the two receivers receive, seated on the right and on the left. Not a word does he (or she) utter, but there is a watcher by him ready (to record it).

[Sūrah Qāf 50:16-18]

Explanation

In this noble verse, Allāh informs us about His creation of mankind and His knowledge of what man does secretly and openly, and what he feels within his heart. As Allāh the Exalted said:

﴿ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾

[It was] so that Allāh might test what is in your

breasts and purify what is in your hearts. And Allāh is all-knowing of that within the breasts.

[Sūrah Āli 'Imrān 3:154]

And He said:

﴿ وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ ﴾

And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men). Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).

[Sūrah al-Mulk 67:13-14]

And He said:

﴿ قُلْ إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ ۗ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

Say (O Muḥammad): "Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is able to do all things."

[Sūrah Āli 'Imrān 3:29]

His statement: "And We are nearer to him than his jugular vein" has been explained with two explanations:

1) The closeness of Allāh's knowledge, power, and cognizance.

2) The closeness of the angels. And this is similar to the verse in Sūrah al-Wāqi'ah:

﴿ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴾

But We are nearer to him than you, but you see not.

[Sūrah al-Wāqi'ah 56:85]

Both explanations were given by Ibn al-Qayyim, and he preferred the second explanation and gave evidence for it. The second explanation is also preferred by Ibn Kathīr in his *tafsīr*. In the Qur'ān, the mention of the plural pronoun is mentioned for magnification, and the intent here is the angels. As Allāh the Exalted said:

﴿ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴾

And when We have recited it to you [O Muḥammad], then follow you its recital.

[Sūrah al-Qiyāmah 75:18]

The one who recited the Qur'ān to the Messenger of Allāh was the angel Jibrīl. As Allāh said:

﴿ فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴾

Then when the fear had gone away from Ibrāhīm and the glad tidings had reached him, he began to plead with Us for the people of Lūṭ.

[Sūrah Hūd 11:74]

Ibrāhīm was pleading with the angels on behalf of the people of Lūṭ. And Allāh said:

﴿ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا إِنَّا مُهْلِكُو أَهْلِ هَٰذِهِ الْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا ﴿٣٢﴾ ﴾

And when Our messengers came to Ibrāhīm with the glad tidings, they said, "Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers." He (Ibrāhīm) said, "But there is

Lūṭ in it." They said, "We know better who is there."

[Sūrah al-'Ankabūt 29:31-32]

And from the proof that Ibn al-Qayyim used to prefer the opinion that the angels are intended in this view is that Allāh the Exalted restricted the "closeness" mentioned in this verse to a particular place and time in His statement "when the two receivers receive." If it was Allāh who was intended in this verse, He would not have restricted it to the time when the two angels record. And there would have not been any benefit in restricting it to this particular time, because Allāh's knowledge, power, and will are connected without restriction.

Then Allāh the Exalted informed us that He has entrusted two angels to each person to record their good deeds and their bad deeds. Every word that comes from him is recorded by the angels, and all of that will be presented to him on the Day of Judgment. Then man shall be given the recompense for his actions. If his actions are good, he shall receive good; if his actions are evil, he shall receive evil.

Shaykh Muḥammad Amīn ash-Shinqīṭī رحمه الله said in his book *Aḍwā' al-Bayān*, "The two receivers are the two angels who write down the actions of man. The verse states that one of them sits on the right and the other sits on the left."[1]

The scholars differ concerning the permissible actions which the person is not rewarded or punished for—do the angels write these actions down or not? Some scholars say that the angels write down everything, even the moaning sound the sick person makes. Other scholars say that the angels only write down the actions if there is a reward or punishment for the action. Both groups of scholars agree that there is only a recompense for those actions that contain a reward or punishment. The scholars who say that it is only the deeds that have a reward or punishment which are written down, and the scholars who say that everything is written down, agree that the actions without reward or punishment are erased. The only difference is that some scholars say the actions without reward or punishment are not recorded at all; while those who say that every-

[1] *Aḍwā' al-Bayān* 7/687-688

thing is recorded say that the actions with no reward or punishment are recorded and then erased.

Sūrah adh-Dhāriyāt

Verses 56–58

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَا أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ ﴾

And I did not create the *jinn* and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Verily, Allāh is the All-Provider, Owner of Power, the Most Strong.

[Sūrah adh-Dhāriyāt 51:56-58]

Explanation

In this verse, Allāh the Exalted clarifies that He created the *jinn* and mankind to worship Him alone, without partners. Thus, He created them to command them and prohibit them. Those who obey Him will be rewarded and those who disobey Him will be punished. He clarifies to us that He is free of all needs, and it is mankind and *jinn* who are in complete need of Him. As He says:

﴿ يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴾

O mankind! It is you who stand in need of Allāh, but Allāh is Rich (free of all wants and needs), Worthy of

all praise.

[Sūrah Fāṭir 35:15]

And He said:

﴿ قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ﴾

Say (O Muḥammad): "Shall I take as a protector any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed."

[Sūrah al-An'ām 6:14]

Al-Qurṭubī said in his *tafsīr*, "This is specific to those whom Allāh knew, by way of His infinite knowledge, would worship Him. The wording is general, but the meaning is specific."

Ibn Kathīr said in his *tafsīr*, "He only created them to command them to worship Him, not because He was in need of them."

Shaykh Muḥammad Amīn ash-Shinqīṭī said in his tafsīr of the verse "except to worship Me":

The precise meaning of this verse—*inshāAllāh*—is that He created them to command them to worship Him, and to test them and make them responsible for fulfilling obligations and then give them the recompense for their actions. If their actions are good, they will receive good; if their actions are evil, they will receive evil. We only said that this is the precise meaning of this verse because it is proven by clear verses in the Book of Allāh. Allāh clearly states in His Book that He has created them to see which of them is best in deeds. And He has created them to give them the recompense for their actions. Allāh said in the first part of Sūrah Hūd:

﴿ وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ ﴾

And He it is Who has created the heavens and the

earth in six days, and His throne was on the water.

[Sūrah Hūd 11:7]

Then He explained the wisdom for that:

﴿ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِن بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴾

That He might try you, which of you is the best in deeds. But if you were to say to them, "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."

[Sūrah Hūd 11:7]

And He said in the beginning of Sūrah al-Mulk:

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ ﴾

He who has created death and life, that He may test which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving.

[Sūrah al-Mulk 67:2]

And He said in the first part of Sūrah al-Kahf:

﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴾

Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds.

[Sūrah al-Kahf 18:7]

Thus, Allāh makes it clear in the aforementioned verse that the

wisdom for creating the creation is to test them to see which of them is best in deeds. And this explains His statement "except to worship Me." And the Qur'ān is best explained with the Qur'ān. It is known that the intended result of actions is only completed by rewarding the doer of good and requiting the doer of evil. Allāh the Exalted clearly stated the wisdom for creating them firstly, and resurrecting them secondly; and it is to reward those who did good and punish those who did evil. This is in His statement in Sūrah Yūnus. He said:

﴿ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴾

It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

[Sūrah Yūnus 10:4]

And He said in Sūrah an-Najm:

﴿ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴾

And to Allāh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.

[Sūrah an-Najm 53:31]

[End of Shaykh ash-Shinqīṭī's speech]

His statement: "I do not want from them any provision, nor do I want them to feed Me. Verily, Allāh is the All-Provider, Owner of Power, the Most Strong"—This is explained by His statement in Sūrah al-An'ām:

﴿ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ﴾

And it is He Who feeds but is not fed.

[Sūrah al-An'ām 6:14]

Thus, His statement "I do not want from them any provision" is explained by His statement "but is not fed."

And His statement "Verily, Allāh is the All-Provider, Owner of Power, the Most Strong" is explained by His statement "and it is He who feeds."

In His statement "and I did not create the *jinn* and mankind except to worship Me," He mentioned the *jinn* first because the *jinn* were created first. Allāh said:

﴿ وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾
وَالْجَانَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ ﴿٢٧﴾ ﴾

And indeed, We created man from sounding clay of altered black, smooth mud. And the *jinn*, We created aforetime from the smokeless flame of fire.

[Sūrah al-Ḥijr 15:26-27]

When the *jinn* and mankind are mentioned in the same verse, man is only mentioned before the *jinn* in three places. The first is in Sūrah al-An'ām:

﴿ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ ﴾

And so We have appointed for every prophet enemies—devils among mankind and *jinn*.

[Sūrah al-An'ām 6:112]

The second place is in Sūrah al-Isrā':

﴿ قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ

هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾

Say: "If mankind and *jinn* were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."

[Sūrah al-Isrā' 17:88]

And the third place is in Sūrah al-Jinn:

﴿ وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴾

And verily, we thought that men and *jinn* would not utter a lie against Allāh.

[Sūrah al-Jinn 72:5]

Sūrah aṭ-Ṭūr

Verse 21

﴿ وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴾

And those who believe and whose offspring follow them in faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

[Sūrah aṭ-Ṭūr 52:21]

Explanation

In this noble verse, Allāh informs us of his virtue upon the parents and children among the inhabitants of Paradise. If the parents and children are on different levels in Paradise, Allāh will bestow His favor upon the children by elevating them to the level of their parents. And He will bestow favor upon the parents by making them happy through joining them with their children without decreasing their reward in the least. For this reason, He said "and We shall not decrease the reward of their deeds in anything."

His statement: "Every person is a pledge for that which he has earned"—This means that every person shall receive recompense for their actions. Those who did good shall receive good, while

those who did evil shall receive evil. No one will have their reward decreased.

Ibn Kathīr said in his *tafsīr* of this verse, "Allāh the Exalted informs us of His virtue, kindness, favor, and gentleness with His creation. If the offspring of the believer follows them in faith, they will be reunited with their parents on the same level in Paradise, even if their actions do not warrant them reaching that level. This is so Allāh can make the parents happy by reuniting them with their children. They will be reunited in the best way, by those who have lesser actions being joined with those whose actions are complete. The reward of those with greater actions will not be decreased in the least by elevating those of lesser deeds. For this reason, He said: 'to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.'"

And He said: "Every person is a pledge for that which he has earned." When Allāh informed us that He will elevate the level in Paradise for the offspring so they can join their parents, even though their deeds do not warrant that high level, He explained His justice. And His justice is that He will not punish anyone for the sin of another. "Every person is a pledge for that which he has earned." No one is responsible for the sin of another, whether parent or child. As Allāh the Exalted said:

﴿ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾ عَنِ الْمُجْرِمِينَ ﴿٤١﴾ ﴾

Every person is a pledge for what he has earned, except the Companions of the right. In Gardens (Paradise), they will ask one another about the criminals.

[Sūrah al-Muddath'thir 74:38-41]

Al-Qurṭubī said in his *tafsīr* of the verse "Every person is a pledge for that which he has earned": "This goes back to the disbelievers. Ibn 'Abbās said, 'The inhabitants of the Hellfire will be a pledge or captive of their actions while the inhabitants of Paradise go off to

their enjoyment. For this reason, He said: 'Every person is a pledge for what he has earned, except the Companions of the right.'"

It has also been said that this meaning is general of each and every person. So everyone is a captive of his actions, so no one will have their deeds decreased. As for increasing the reward for good deeds, this is from the virtue of Allāh. This can also apply to the offspring of the believers who do not follow their parents in faith. They will not be reunited with their believing parents; rather, they will be held captive by their disbelief.

Sūrah an-Najm

Verse 26

﴿ وَكَم مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ ﴾

And how many angels are there in the heavens, whose intercession will avail nothing except after Allāh has given permission for whom He wills and pleases.

[Sūrah an-Najm 53:26]

Explanation

This noble verse proves that intercession with Allāh is of no avail unless two conditions are met:

1) Allāh must be pleased with the one interceding and He must grant them permission to intercede.

2) Allāh must be pleased with the one who is being interceded for.

Ash-Shawkānī said in his tafsīr of this verse:

The phrase "how many" denotes a large amount of angels. This statement is a rebuke of the pagans who hope that their idols will intercede on their behalf, because although the angels worship Allāh with many acts of worship and they are noble in the sight of Allāh, they cannot intercede without His permission. So how can these

inanimate objects void of intellect and understanding intercede?! This is the meaning of His statement "except after Allāh has given permission." Meaning, after He has given them permission to intercede.

His statement: "for whom He wills"—Meaning, those He allows to receive intercession.

His statement: "and pleases"—This means that intercession is only for the people of monotheism *(tawḥīd),* and those who associate partners with Allāh will have no share in the intercession. Allāh will not allow them to receive intercession, and He is not pleased with them and they are not deserving of intercession.

[End of Shaykh ash-Shawkānī's speech]

Shaykh Muḥammad Amīn ash-Shinqīṭī said in *Al-'Adhab an-Namīr*:

﴿ وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴾

And fear a day when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.

[Sūrah al-Baqarah 2:48]

The meaning of intercession is to mediate on behalf of another to bring them good or to protect them from harm. The origin of the word means "even," which is the opposite of "odd." This is because the person in need is alone in seeking his need, until someone comes along to intercede on his behalf; then they become even, meaning they become two instead of one. There is the person who is in need and the person who will intercede to help him receive his need. This is the origin of the word intercession. There is some intercession which is affirmed by the legislation of Islām and some which is negated. The intercession which the Muslims agree is negated is interceding on behalf of the disbelievers, because the disbelievers will not benefit from the intercession. As Allāh the Exalted said:

﴿ فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴾

So no intercession of intercessors will be of any use to them.

[Sūrah al-Muddath'thir 74:48]

And He said about them:

﴿ فَمَا لَنَا مِن شَافِعِينَ ﴾

Now we have no intercessors,

[Sūrah ash-Shu'arā' 26:100]

And the Exalted said:

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ ﴾

And they cannot intercede except for him with whom He is pleased.

[Sūrah al-Anbiyā' 21:28]

And He said about the disbeliever:

﴿ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ﴾

He is not pleased with disbelief for His slaves.

[Sūrah az-Zumar 39:7]

Thus, intercession for the disbelievers is prohibited by the legislation of Islām, and the Muslims are in agreement on this. And there is absolutely no exception to this, except the intercession of the Prophet ﷺ for his uncle Abū Ṭālib. Abū Ṭālib will benefit from the intercession of the Prophet ﷺ, and due to this he will be given the lightest punishment in the Hellfire. The Prophet ﷺ said:

لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ فَيُجْعَلُ فِي ضَحْضَاحٍ مِنْ نَارٍ يَبْلُغُ كَعْبَيْهِ يَغْلِي مِنْهُ دِمَاغُهُ.

Perhaps my intercession will benefit him on the Day of Resurrection,

and he will be placed in a shallow part of the Fire which will come up to his ankles and cause his brains to boil.[1]

As for interceding on behalf of all other disbelievers—this is completely prohibited. The intercession of the Prophet ﷺ for his uncle will allow him to move to another place in the Hellfire.

The other intercession that is prohibited is intercession without the permission of the Lord of the heavens and the earth. This is completely prohibited, according to the consensus of the Muslims, and it is proven by the text of the Qur'ān. Like the statement of Allāh the Exalted:

﴿ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ﴾

Who is he that can intercede with Him except with His permission?

[Sūrah al-Baqarah 2:255]

As for interceding for the believers with the permission of the Lord of the heavens and the earth, this is permissible according to the legislation of Islām. As Allāh the Exalted said:

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ ﴾

And they cannot intercede except for him with whom He is pleased.

[Sūrah al-Anbiyā' 21:28]

And His statement:

﴿ يَوْمَئِذٍ لَّا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَرَضِيَ لَهُ قَوْلًا ﴾

On that day, no intercession shall avail, except the one for whom the Most Beneficent (Allāh) has given

[1] *Ṣaḥīḥ al-Bukhārī* 1408; *Ṣaḥīḥ Muslim* 360

permission and whose word is acceptable to Him.

[Sūrah Ṭā-Hā 20:109]

[End of Shaykh ash-Shinqīṭī's speech]

Sūrah al-Ḥadīd

Verse 25

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۖ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴾

Indeed, We have sent Our messengers with clear proofs, and revealed with them the Book and the balance that mankind may keep up justice. And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allāh may test who it is that will help Him (His religion), and His messengers in the unseen. Verily, Allāh is All-Strong, All-Mighty.

[Sūrah al-Ḥadīd 57:25]

Explanation

Allāh the Exalted informs us in this verse that He has sent His prophets with signs, and these signs are the miracles that prove they are messengers of Allāh. And He sent down with them the Book, and the meaning of "the Book" is "Books" in the plural form. He sent down the balance, and this is justice and equity contained in the Books. This verse proves that the Books were sent down from Allāh the Exalted to the noble messengers. Some of these Books were

mentioned in the Qur'ān, such as the Torah, the Injīl, az-Zabūr, and the pages of Ibrāhīm and Mūsā. And there are other Books that were not mentioned. It is obligatory to believe in all Books, those that were mentioned and those that were not mentioned. This verse proves that the Books contain justice, and the Books were sent for us to implement this justice contained within them.

Allāh informs us in this verse that He sent down iron, which contains extreme strength, as a deterrent for those not affected by the Books. And iron contains numerous great benefits for the people in their lives, such as the various vehicles we utilize during our era. There are also tools for farming, building structures, and the other many uses for iron.

All of this is so He may reveal those who will help His cause from those who will not help His cause, and the result will be either reward or punishment. This meaning has been previously mentioned in Sūrah al-Baqarah:

﴿ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ﴾

And We made the *qiblah* which you used to face, so We may know those who followed the Messenger (Muḥammad) from those who would turn on their heels.

[Sūrah al-Baqarah 2:143]

The Books were all sent down by Allāh the Exalted. As Allāh said:

﴿ تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴾

The revelation of this Book (the Qur'ān) is from Allāh, the All-Mighty, the All-Wise.

[Sūrah az-Zumar 39:1]

And He said:

﴿ تَنزِيلٌ مِّنَ الرَّحْمَٰنِ الرَّحِيمِ ۝٢ كِتَابٌ فُصِّلَتْ آيَاتُهُ ۝٣ ﴾

A revelation from Allāh, the Most Beneficent, the Most Merciful; a Book whereof the verses are explained in detail.

[Sūrah Fuṣṣilat 41:2-3]

As for the descending of iron, it is from the mountains in which Allāh has placed iron. Ibn Abil-Ḥanīfī said in his explanation of *Aṭ-Ṭaḥāwiyyah* concerning sending down iron, "Iron is a mineral within the mountains, and it is located at high ground. It has been said that the higher the mineral is found, the better the grade of iron."

In this verse, Allāh combined spiritual and physical strength. Calling to the truth is through clarification; if it is sufficient, the desired result will be achieved. If not, then the next step is physical strength. Sulaymān bin Buraydah narrated through his father:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَمَّرَ أَمِيرًا عَلَى جَيْشٍ أَوْ سَرِيَّةٍ أَوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللَّهِ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا ثُمَّ قَالَ: اغْزُوا بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ.

When the Messenger of Allāh ﷺ appointed anyone as leader of an army or detachment, he would especially exhort him to fear Allāh and to be good to the Muslims who were with him. He would say, "Fight in the name of Allāh and in the way of Allāh. Fight against those who disbelieve in Allāh."[1]

They would begin by inviting the people to Islām; if they refused, they would request that they pay the tax, and if they refused that, they would fight them.

[1] *Ṣaḥīḥ Muslim* 4522

Sūrah aṣ-Ṣaff

Verses 10–13

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ۝١٠ تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝١١ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۝١٢ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ۝١٣ ﴾

O You who believe; shall I guide you to a commerce that will save you from a painful torment? That you believe in Allāh and His Messenger, and that you strive hard and fight in the cause of Allāh with your wealth and your lives—that will be better for you, if you but know! He will forgive you your sins, and admit you into gardens under which rivers flow, and pleasant dwelling in gardens of Eden; that is indeed the great success. And also another (blessing) which you love, help from Allāh and a near victory. And give glad tidings to the believers.

[Sūrah aṣ-Ṣaff 61:10-13]

Explanation

This verse is incitement to busy oneself with the commerce of the Hereafter. That is the real commerce which is profitable and brings about an everlasting, never-ending benefit. Allāh the Exalted said:

﴿ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾ ﴾

Verily, those who recite the Book of Allāh and establish the prayer, and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) commerce that will never perish. That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.

[Sūrah Fāṭir 35:29-30]

Allāh described this commerce as "safety from a grievous punishment." The most precious wealth is belief in Allāh and His Messenger, and drawing close to Allāh with righteous actions. At the head of these righteous actions is striving in the cause of Allāh with one's wealth and life. The most precious gain from this commerce is forgiveness of sins and entrance into Paradise. There is another gain that comes in this world, and that is victory over your enemies if the Muslims fight against them. Allāh said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴾

O you who believe! If you help (in the cause of) Allāh, He will help you, and make your foothold firm.

[Sūrah Muḥammad 47:7]

And He said:

﴿ وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴾

Verily, Allāh will help those who help His (cause). Truly, Allāh is All-Strong, All-Mighty.

[Sūrah al-Ḥajj 22:40]

Sūrah al-Munāfiqūn

Verses 9–11

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾ وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ ﴿١٠﴾ وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾ ﴾

O you who believe; let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers. And spend [in the way of Allāh] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous." But never will Allāh grant respite to a soul when its time has come. And Allāh is All-Aware of what you do.

[Sūrah al-Munāfiqūn 63:9-11]

Explanation

Allāh forbade the believers from busying themselves with the worldly life and allowing wealth and children to become a source of

fitnah upon them such that it distracts them from the remembrance of Allāh. Remembrance of Allāh includes all acts of obedience. He informed us that whoever is diverted from the remembrance of Allāh will be from the losers. Then He commanded us to spend our wealth in the obedience of Allāh before our lifespan comes to an end. Abū Hurayrah ﷺ said:

أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَعْظَمُ فَقَالَ: أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى وَلاَ تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ لِفُلاَنٍ كَذَا وَلِفُلاَنٍ كَذَا أَلاَ وَقَدْ كَانَ لِفُلاَنٍ.

A man came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh, which charity is the best?" He said, "That you should give charity when you are healthy and feeling stingy, fearing poverty, and hoping for wealth. And do not defer or delay until you are about to die and then say, 'This is for so-and-so, and this is for so-and-so'; because it has already come into (the possession of so-and-so)."[1]

This verse shows that when death comes to the believers, they will hope to delay death, even for a short time so they are able to give charity or perform righteous deeds; but they will not be able to delay it! Allāh has decreed that when death comes, it is not delayed. Allāh said, "But never will Allāh grant respite to a soul when its time has come."

As for the disbelievers hoping to delay death, Allāh said:

﴿ وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ ۗ أَوَلَمْ تَكُونُوا أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴾

And warn mankind of the day when the torment will come unto them; then the wrongdoers will say, "Our Lord! Respite us for a little while; we will

[1] *Ṣaḥīḥ Muslim* 1032

answer Your call and follow the messengers!" (It will be said): "Had you not sworn aforetime that for you there would be no cessation?"

[Sūrah Ibrāhīm 14:44]

From the attributes of the hypocrites is their heedlessness of the remembrance of Allāh, their laziness in attending congregational prayer, and their severe diligence in amassing the enjoyment of this world. As Allāh said about them:

﴿ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴾

And when they stand up for the prayer, they stand with laziness and to be seen of men, and they do not remember Allāh but little.

[Sūrah an-Nisā' 4:142]

The Messenger of Allāh ﷺ said:

وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْطَبَ، ثُمَّ آمُرَ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ.

I swear by Him in Whose Hand my soul is, I considered ordering firewood to be collected and then ordering someone to pronounce the *adhān* for the prayer, and then ordering someone to lead the prayer; then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him in Whose Hands my soul is, if any one of them had known that he would get a bone covered with meat or two (small) pieces of meat present in between two ribs, he would have attended the 'Ishā' prayer.[2]

[2] *Ṣaḥīḥ al-Bukhārī* 644

The hypocrites who stay behind from the prayer—if they knew there would be some meat at the *masjid* during the time for 'Ishā' prayer, even just a little meat, they would surely attend the 'Ishā' prayer in the *masjid* in order to get that meat. This is because their concern is for this life, not the Hereafter.

From the guidance of the Prophet ﷺ is that he would recite Sūrah al-Jumu'ah and Sūrah al-Munāfiqūn during the Jumu'ah prayer, according to the *ḥadīth* of Ibn 'Abbās[3]. And perhaps the wisdom for this was due to the mention of some rules of the Friday prayer within Sūrah al-Jumu'ah. As for Sūrah al-Munāfiqūn, then reciting this *sūrah* alerts those hypocrites who might attend Friday prayer to some of the blameworthy attributes, that perchance they might benefit from that.

Allāh praised those who are not diverted from the remembrance of Allāh due to the worldly life. He said:

﴿ فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۙ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾ ﴾

In houses (*masājid*), which Allāh has ordered to be raised; in them, His name is glorified in the mornings and in the afternoons or the evenings, men whom neither trade nor sale diverts from the remembrance of Allāh, nor from establishing the prayer, nor from giving the *zakāh*. They fear a day when hearts and eyes will be overturned.

[Sūrah an-Nūr 24:36-38]

[3] **Translator's note:** "The Prophet ﷺ used to recite al-Jumu'ah and al-Munāfiqūn in the Jumu'ah prayer." Narrated by Muslim (879).

Sūrah al-Qiyāmah

Verses 22–25

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾ ﴾

Some faces that day shall be radiant, looking at their Lord. And some faces, that day, will be gloomy, expecting that some calamity was about to fall on them.

[Sūrah al-Qiyāmah 75:22-25]

Explanation

The meaning of His statement "some faces that day shall be radiant" is that they will be bright, illuminated, and beautiful. As Allāh the Exalted said:

﴿ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴾

You will recognize in their faces the brightness of delight.

[Sūrah al-Muṭaffifīn 83:24]

And He said:

﴿ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴾

And He will give them radiance and happiness.

[Sūrah al-Insān 76:11]

The Messenger of Allāh ﷺ said:

نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَحَفِظَهَا فَأَدَّاهَا كَمَا سَمِعَهَا.

May Allāh beautify the person who hears a saying of mine, so he memorizes it and conveys it as he heard it.[1]

His statement "looking at their Lord" means that they will look at Allāh with their eyes. There are numerous *aḥādīth* from the Messenger of Allāh ﷺ stating that the believers will see their Lord in the Hereafter.

Ibn Kathīr said in his *tafsīr* of this verse, "It has been affirmed that the believers will see Allāh in the Hereafter. These narrations have numerous authentic chains which have been authenticated by the Imāms of *ḥadīth*, such that it is not possible to reject this."

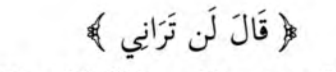
There is no contradiction between this noble verse and the statement of Allāh:

﴿ لَّا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ﴾

No vision can grasp Him, but His grasp is over all vision.

[Sūrah al-An'ām 6:103]

The statement "no vision can grasp Him"—Some scholars say that this negates seeing Allāh in this world, so it is similar to His statement to Mūsā:



He said, "You will not see Me."

[Sūrah al-A'rāf 7:143]

This means, "You will not see Me in this world."

Some scholars say that the negation of grasping Him does not necessitate the negation of seeing Him. Allāh will be seen, but vision will

[1] *Jāmi' at-Tirmidhī* 2658

not encompass Him, just as He is known but He is not encompassed by knowledge. The negation of grasping is more specific than seeing; seeing is general.

Some misinterpret the statement "looking at their Lord" to mean "waiting for the reward"; this interpretation is incorrect.

Allāh the Exalted said:

﴿ كَلَّا إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴾

Nay! Surely, they (evildoers) will be veiled from seeing their Lord that day.

[Sūrah al-Muṭaffifīn 83:15]

Imām ash-Shāfi'ī said, "Because the evildoers will be veiled from seeing their Lord, it is known that the pious will see Him."

His statement: "And some faces, that Day, will be gloomy, expecting that some calamity was about to fall on them"—The faces of the evildoers will be gloomy that day. Qatādah said that this means grim and bleak. As-Suddī said, "The color of their faces will change." Ibn Zayd said, "Their faces will be sulky."

His statement "expecting that some calamity" means they will be certain that a calamity is about to befall them.

His statement: "some calamity was about to fall on them"—Qatādah said that this means "some evil." As-Suddī said that they are certain they will be destroyed. Ibn Zayd said, "They are certain they will enter the Hellfire."

Sūrah 'Abasa

Verses 38–41

﴿ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ ﴾

Some faces that day will be bright, laughing, rejoicing at good news. And other faces, that day, will be dust-stained; darkness will cover them.

[Sūrah 'Abasa 80:38-41]

Explanation

"Some faces that day will be bright"—This means that their faces will be illuminated, shining, and bright.

His statement: "rejoicing"—This means they will be overjoyed and happy.

His statement: "at the good news"—This is the news of what Allāh has prepared for them in the everlasting gardens of Paradise. These are the faces of the believers.

As for the faces of the disbelievers, Allāh has described them with His statement, "And other faces, that day, will be dust-stained; darkness will cover them." Al-Qurṭubī said in his *tafsīr,* "The meaning of 'dust-stained' is dust-stained with dust and smoke. Their faces will be eclipsed and dark. This is the statement of Ibn 'Abbās, and he also said their faces will be covered with humiliation."

Ibn Kathīr said in his *tafsīr*, "The faces of the people on that day will be in two groups. Some faces that day will be bright, meaning they will be illuminated. Rejoicing at good news, meaning they will be happy and delighted within their hearts such that their happiness is apparent upon their faces. These are the inhabitants of Paradise. And other faces, that day, will be dust-stained; darkness will cover them; meaning, they will be enveloped in darkness."

Sūrah al-Ghāshiyah

Verses 2–11

﴿ وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝ عَامِلَةٌ نَّاصِبَةٌ ۝ تَصْلَىٰ نَارًا حَامِيَةً ۝ تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ ۝ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ۝ لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ۝ وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ۝ لِّسَعْيِهَا رَاضِيَةٌ ۝ فِي جَنَّةٍ عَالِيَةٍ ۝ لَّا تَسْمَعُ فِيهَا لَاغِيَةً ۝ ﴾

Some faces that day will be humiliated, working [hard] and exhausted. They will roast in the hot blazing Fire. They will be given to drink from a boiling spring. No food will there be for them but a poisonous thorny plant which will neither nourish nor avail against hunger. (Other) faces, that day, will be joyful; with their effort [they are] satisfied. In a lofty Paradise, where they shall neither hear harmful speech nor falsehood.

[Sūrah al-Ghāshiyah 88:2-11]

Explanation

Some scholars say that the description of these faces as humiliated, worn out, and exhausted is in the Hereafter. Other scholars say that it is in this life; meaning, they are tired, worn out, and striving with actions, and humble while doing so, but that will not benefit them

in the Hereafter because their actions are based upon falsehood.

Imām al-Bukhārī said, "Ibn 'Abbās said, '"working [hard] and exhausted"—these are the Christians.'"

Al-Qurṭubī said in his *tafsīr*, narrated from 'Alī, "These are the Khawārij, those about whom the Prophet ﷺ said:

يَحْقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ وَصَوْمَهُ مَعَ صَوْمِهِمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

"One of you would regard his own prayer and fasting as insignificant when compared to theirs. But they will pass through Islām like an arrow passing through its target."[1]

Ibn Kathīr said while explaining the statement of Allāh the Exalted:

﴿ قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ ﴾

Say (O Muḥammad): "Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!"

[Sūrah al-Kahf 18:103-104]

After mentioning a narration from Sa'd bin Abī Waqqāṣ that this verse refers to the Jews and Christians, he said, "'Alī bin Abī Ṭālib, aḍ-Ḍaḥāk, and others said that this verse refers to the Khawārij. Thus, this verse pertains to the Khawārij just as it pertains to the Jews and Christians, because it was not revealed about any of them specifically; rather, it is more general than that. This is a Meccan verse, and the Meccan verses were revealed before the verses which address the Jews and Christians, and this verse was revealed before the Khawārij appeared. Therefore, this verse applies to everyone who

[1] *Sunan Ibn Mājah*

worships Allāh in a manner He is not pleased with. He thinks he is correct and he thinks his deeds are accepted, but he is in error and his deeds are rejected. As Allāh the Exalted said: 'working [hard] and exhausted. They will enter in the hot blazing Fire.'"

His statement "They will roast in the hot blazing Fire" is similar to the statement of Allāh the Exalted:

﴿ ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ ﴾

Then surely, they will roast in the Hellfire.

[Sūrah al-Muṭaffifīn 83:16]

And His statement:

﴿ وَتَصْلِيَةُ جَحِيمٍ ﴾

And roasting in Hellfire.

[Sūrah al-Wāqi'ah 56:94]

And His statement:

﴿ وَيَتَجَنَّبُهَا الْأَشْقَى ۝١١ الَّذِي يَصْلَى النَّارَ الْكُبْرَىٰ ۝١٢ ﴾

But it will be avoided by the wretched, those who will roast in the great Fire.

[Sūrah al-A'lā 87:11-12]

And His statement:

﴿ فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ۝١٤ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ۝١٥ الَّذِي كَذَّبَ وَتَوَلَّىٰ ۝١٦ ﴾

Therefore, I have warned you of a Fire blazing fiercely. None shall roast in it except the most wretched, those who deny and turn away.

[Sūrah al-Layl 92:14-16]

The meaning is that they will be punished in the Fire with the

highest, most extensive heat possible.

Then Allāh the Exalted mentioned the drink of the inhabitants of the Hellfire: "They will be given to drink from a boiling spring." It will be immensely hot and boiling.

Then He mentioned their food: "No food will there be for them but a poisonous, thorny plant which will neither nourish nor avail against hunger."

Ibn Kathīr said about the statement "No food will there be for them but a poisonous thorny plant": "'Alī bin Abī Ṭalḥah narrated from Ibn 'Abbās that this is a tree within the Hellfire. Sa'īd bin Jubayr said it is the tree of Zaqqūm. 'Ikramah said it is a plant with thorns that grows low to the ground. Qatādah said it is the evilest, ugliest, filthiest food. His statement: 'which will neither nourish nor avail against hunger' means it will not bring about the desired goal or nourish, nor will it protect against the hunger they fear."

After mentioning the people of punishment, He mentions the people of bliss. He said, "(Other) faces, that day, will be joyful; with their effort [they are] satisfied. In a lofty Paradise, where they shall neither hear harmful speech nor falsehood."

The people of happiness will enjoy bliss from the virtue of Allāh the Exalted because of their righteous actions. Allāh said about those who will be given their book in their right hand:

﴿ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾ ﴾

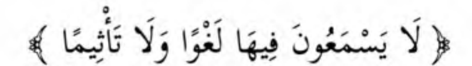
So he shall be in a life well-pleasing, in a lofty Paradise. The fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past!

[Sūrah al-Ḥāqqah 69:21-24]

Ibn Kathīr said, "After He mentioned the people of misery, He praised the people of happiness. He said, 'faces that day,' meaning the Day of Judgment, 'will be joyful,' meaning the bliss on their faces will be apparent. And they achieved this due to the efforts they put forth: 'with their effort [they are] satisfied.' Sufyān said that their actions will have brought them happiness.

His statement: "In a lofty Paradise"—This means in lofty, elevated mansions, safe and sound.

His statement "where they shall neither hear harmful speech nor falsehood" means that the inhabitants of Paradise will not hear even a word of false speech. As Allāh said:



No falsehood will they hear therein, nor any sinful speech.

[Sūrah al-Wāqi'ah 56:25]

Sūrah aḍ-Ḍuḥā

Verses 6–8

﴿ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝٦ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝٧ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝٨ ﴾

Did He not find you an orphan and give [you] refuge? And He found you lost and guided you? And He found you poor and made [you] self-sufficient.

[Sūrah aḍ-Ḍuḥā 93:6-8]

Explanation

From the favors of Allāh upon His prophet Muḥammad ﷺ is that he was an orphan and Allāh gave him refuge. He was unaware and Allāh guided him, and he was poor and Allāh enriched him. Allāh protected His Prophet ﷺ from the misguidance of the Pre-Islamic Days of Ignorance. Thus, he remained upon the natural disposition which Allāh created mankind upon, and he did not deviate from that. He was devoted to Allāh before he received revelation.

Ibn Ḥajar mentioned some worship performed by the Prophet ﷺ before he received revelation. He mentioned that he would do worship from the legislation of Ibrāhīm عليه السلام, such as Ḥajj and *ṭawāf*. The Prophet ﷺ said:

إِنَّ اللَّهَ نَظَرَ إِلَى أَهْلِ الأَرْضِ فَمَقَتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ إِلاَّ بَقَايَا مِنْ أَهْلِ الْكِتَابِ.

And verily, Allāh looked towards the people of the earth and He hated them, the Arabs and the non-Arabs, with the exception of some remnants from the People of the Book.[1]

Imām an-Nawawī said, "He looked at them and hated them before the Messenger of Allāh was sent. And the intent for 'some remnants from the People of the Book' is those who held onto their true religion without deviating."

The meaning of His statement "and He found you lost" is that he was unaware of the Qur'ān and the Islamic legislation. As Allāh the Exalted said:

﴿ وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ ﴾

And thus We have sent to you (O Muḥammad) an inspiration of Our command. You knew not what is the Book, nor what is faith.

[Sūrah ash-Shūrā 42:52]

Before revelation was sent to him, the Prophet ﷺ did not know about the Qur'ān which was revealed to him, or the details of faith clarified in the Qur'ān. Allāh the Exalted said:

﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ وَإِن كُنتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴾

We relate to you, [O Muḥammad], the best of stories in what We have revealed to you of this Qur'ān, although you were, before it, among the unaware.

[Sūrah Yūsuf 12:3]

This means that he was unaware of the affairs that Allāh revealed in the Qur'ān.

[1] *Ṣaḥīḥ Muslim* 2865

Al-Qurṭubī said:

"And He found you lost and guided you" means that He found you unaware of the impending prophecy that was intended to come to you; thus, He guided you and directed you. The meaning of "lost" is "unaware," like the statement of Allāh the Exalted:

﴿ لَّا يَضِلُّ رَبِّي وَلَا يَنسَى ﴾

My Lord is neither unaware nor does He forget.

[Sūrah Ṭā-Hā 20:52]

And He said concerning His Prophet:

﴿ وَإِن كُنتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴾

Although you were, before it, among the unaware.

[Sūrah Yūsuf 12:3]

[End of al-Qurṭubī's speech]

Some scholars say that "lost" means unaware of the Qur'ān and the legislation, thus Allāh guided him to the Qur'ān and the legislation. And this is the meaning of His statement:

﴿ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ ﴾

You knew not what is the Book, nor what is faith.

[Sūrah ash-Shūrā 42:52]

Shaykh Muḥammad Amīn ash-Shinqīṭī said concerning the statement of Allāh the Exalted about Mūsā ﷺ:

﴿ قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ ﴾

[Mūsā] said, "I did it, then, while I was of those astray."

[Sūrah ash-Shu'arā' 26:20]

Mūsā said in response to Pharaoh, "Therefore, when I did this, at

this time I was from those who were astray, meaning this was before I received revelation and before I was sent as a messenger." Some of the scholars saying that the statement "while I was of those astray" means "I was from those who were ignorant." And this is because, after Allāh taught him and sent him revelation, he became a scholar of Allāh's revelation, so he would be considered ignorant before revelation in comparison to what he knew after revelation.

The word misguided (الضلال) is applied in the Qur'ān and the Arabic language with three usages:

1) The first usage: The word "misguided" means unaware of the reality of something. The Arabs say that everyone who is unaware of the true reality of something is astray from that thing. This is to be astray from the knowledge of something, not astray in the religion. This is the meaning of the statement:

﴿ قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ ﴾

[Mūsā] said, "I did it, then, while I was of those astray."

[Sūrah ash-Shu'arā' 26:20]

This means "I was unaware of the reality of knowledge and its intricate details which can only be known through revelation." This is because this was before he received revelation. This is the meaning of the verse:

﴿ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴾

And He found you lost and guided you.

[Sūrah aḍ-Ḍuḥā 93:7]

Meaning, you were unaware of the knowledge which is only known by way of revelation. This is the meaning of the statement of Allāh the Exalted:

﴿ قَالَ عِلْمُهَا عِندَ رَبِّي فِي كِتَابٍ ۖ لَّا يَضِلُّ رَبِّي وَلَا

﴿ يَنسَى ﴾

[Mūsā] said: "The knowledge thereof is with my Lord, in a record. My Lord is neither unaware nor does He forget.

[Sūrah Ṭā-Hā 20:52]

This means that there is absolutely no knowledge which Allāh is unaware of, regardless of what it may be.

And the statement of Allāh the Exalted:

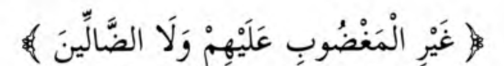
﴿ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ﴾

And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her.

[Sūrah al-Baqarah 2:282]

The statement "so that if one of them errs" means if one of the women is unaware of the reality of the contract they are witnessing. This is proven by His statement after this: "the other can remind her."

2) The second usage: This usage is well-known in the Qur'ān. The word "misguided" is applied to those who stray from the path of faith and go to the path of disbelief, or stray from the path of guidance to misguidance, or from the path that leads to Paradise to the path that leads to the Hellfire. This can be found in the statement of the Exalted:



Not (the path) of those who earned Your anger, nor of those who went astray.

[Sūrah al-Fātiḥah 1:7]

3) The third usage: The word "misguided" is applied to something that disappears or vanishes. The Arabs say something has gone astray if it disappears. For this reason, when someone is buried, the Arabs say that he has gone astray because the earth will consume his body until he disappears. This can be found in the statement of Allāh the Exalted:

﴿ وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ﴾

And they say, "When we are lost in the earth, shall we indeed be recreated anew?"

[Sūrah as-Sajdah 32:10]

[End of Shaykh ash-Shinqīṭī's speech]

Sūrah al-Kāfirūn

Verses 1–6

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝١ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝٢ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۝٣ وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ۝٤ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۝٥ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝٦ ﴾

Say: "O disbelievers, I do not worship what you worship. Nor are you worshipers of what I worship. Nor will I be a worshiper of what you worship. And nor are you a worshiper of what I worship. To you be your religion, and to me my religion."

[Sūrah al-Kāfirūn 109:1-6]

Explanation

This *sūrah* along with Sūrah al-Ikhlāṣ are both called Sūrah al-Ikhlāṣ. It has been mentioned in the Sunnah that these two *suwar* should be recited in some optional prayers and in the two *raka'āt* prayed after performing *ṭawāf*.[1] Likewise, these two *suwar* are recited in the Sunnah prayer before Fajr prayer[2]. And these two *suwar* are recited in the two *raka'āt* after Maghrib prayer[3].

The Prophet ﷺ said to Nawfal:

[1] *Ṣaḥīḥ Muslim* 2950

[2] *Ṣaḥīḥ Muslim* 1690

[3] *Musnad Imām Aḥmad* 4763

اقْرَأْ {قُلْ يَا أَيُّهَا الْكَافِرُونَ} ثُمَّ نَمْ عَلَى خَاتِمَتِهَا فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ.

Recite: "Say: O disbelievers," then go to sleep at its completion. For surely, it is disassociation from polytheism.[4]

In *Jāmi' at-Tirmidhī,* from the *ḥadīth* of Ibn 'Abbās:

قُلْ يَا أَيُّهَا الْكَافِرُونَ تَعْدِلُ رُبُعَ الْقُرْآنِ.

"Say: O disbelievers" is equivalent to one-fourth of the Qur'ān.[5]

This *ḥadīth* has been narrated through other chains of transmission which make it stronger.

In this *sūrah,* Allāh the Exalted commanded His Prophet to proclaim his disassociation from the worship of other than Allāh. He commanded him to say to the disbelievers:

﴿ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴾

Nor are you worshipers of what I worship.

[Sūrah al-Kāfirūn 109:3]

The disbelievers do not worship who the Prophet ﷺ worships, because worship of Allāh is not achieved except through worshiping Him sincerely and abandoning the worship of everything other than Him.

His statement "I do not worship what you worship" is affirmed by his statement "Nor will I be a worshiper of what you worship."

This is emphasis by way of meaning, not using the same wording.

His statement "Nor are you worshipers of what I worship" is affirmed by his statement "nor are you worshipers of what I worship."

This is emphasis with the same meaning and the same wording.

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[4] *Sunan Abī Dāwūd* 5055

[5] *Jāmi' at-Tirmidhī* 2894

Ibn Kathīr mentioned four objectives for the wording and order of these verses in which the Prophet ﷺ disassociates himself from the pagans.

1) The first objective: The first two first verses—"I do not worship what you worship. Nor are you worshipers of what I worship" clarify his disassociation from the objects of worship which the disbelievers worship. And it clarifies their disassociation from the worship of Allāh. This is similar to His saying:

﴿ وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴾

And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"

[Sūrah Yūnus 10:41]

The last two verses—"Nor will I be a worshiper of what you worship. And nor will you be worshipers of what I worship—explain the methodology of the Prophet ﷺ. His methodology is to worship Allāh alone and follow the revelation sent to him. This is in contrast to the disbelievers. Their worship of their gods is based upon what they invented and innovated from the worship of other than Allāh.

2) The second objective is what was mentioned by al-Bukhārī. He said that the first two verses are speaking of the present and the past, while the last two verses are speaking of the future.

3) The third objective is what was narrated by Ibn Jarīr; he said that the last two verses strengthened the first two verses.

4) The fourth objective is what was stated by Ibn Taymiyyah. "I do not worship what you worship"—this statement negates the action because it is a verbal sentence. The other statement—"Nor will I be a worshiper of what you worship"—negates his acceptance of their worship in totality. This is because the negation using a nominal sentence is a stronger negation. Thus, it is as though he is

rejecting the act itself and rejecting the notion that he would ever accept it. The meaning of this negation is to negate it happening and to negate it being allowable in the Islamic legislation.

Sūrah al-Ikhlāṣ

Verses 1–4

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ
﴿٣﴾ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾ ﴾

Say: "He is Allāh, (the) One. Allāh aṣ-Ṣamad (the Self-Sufficient Master). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him."

[Sūrah al-Ikhlāṣ 112:1-4]

Explanation

As we previously mentioned, Sūrah al-Ikhlāṣ is recited along with Sūrah al-Kāfirūn in the two *raka'āt* prayed after performing *ṭawāf*, the Sunnah prayer before Fajr prayer, and the two *raka'āt* after Maghrib prayer.

It has been authenticated that the Prophet ﷺ said that Sūrah al-Ikhlāṣ is equivalent to one-third of the Qur'ān.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَجُلاً، سَمِعَ رَجُلاً، يَقْرَأُ {قُلْ هُوَ اللَّهُ أَحَدٌ} يُرَدِّدُهَا فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ وَكَأَنَّ الرَّجُلَ يَتَقَالُّهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ.

Narrated Abū Sa'īd al-Khudrī: "A man heard another man reciting 'Say: He is Allāh, (the) One' repeatedly. The next morning, he came to the Messenger of Allāh ﷺ and informed him about it, as though he thought that it was too little. The Messenger of Allāh ﷺ said, 'By Him in Whose Hand my life is, this *sūrah* is equal to one-third of the Qur'ān!'"[1]

The Prophet ﷺ said:

أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟ قَالُوا: وَكَيْفَ يَقْرَأْ ثُلُثَ الْقُرْآنِ. قَالَ: قُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ.

"Is any one of you unable to recite one-third of the Qur'ān in one night?" They said, "How could anyone read one-third of the Qur'ān?" He said, "'Say: "He is Allāh, (the) One"' is equivalent to one-third of the Qur'ān."[2]

The Prophet ﷺ said to his Companions:

احْشُدُوا فَإِنِّي سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ فَحَشَدَ مَنْ حَشَدَ، ثُمَّ خَرَجَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ دَخَلَ، فَقَالَ بَعْضُنَا لِبَعْضٍ: إِنِّي أُرَى هَذَا خَبَرٌ جَاءَهُ مِنْ السَّمَاءِ، فَذَاكَ الَّذِي أَدْخَلَهُ، ثُمَّ خَرَجَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي قُلْتُ لَكُمْ سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ، أَلَا إِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ.

"Gather together, for I will recite to you one-third of the Qur'ān." So those who could gather together gathered there, then the Prophet ﷺ came out and recited, "Say: 'He is Allāh, (the) One,' then he went in. They said to one another, "Perhaps there has been some news from heaven, on account of which he has gone inside." Then the Prophet ﷺ came out and said, "I told you that I was going to recite to you one-third of the Qur'ān. Verily, it is equivalent to one-third of the Qur'ān."[3]

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[1] *Ṣaḥīḥ al-Bukhārī* 5013

[2] *Ṣaḥīḥ Muslim* 811

[3] *Ṣaḥīḥ Muslim* 812

Reciting Sūrah al-Ikhlāṣ along with Sūrah al-Falaq and Sūrah an-Nās three times in the morning and evening has also been mentioned in the Sunnah.

Mu'ādh bin 'Abdillāh bin Khubayb narrated from his father, who said:

خَرَجْنَا فِي لَيْلَةٍ مَطِيرَةٍ وَظُلْمَةٍ شَدِيدَةٍ نَطْلُبُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي لَنَا - قَالَ - فَأَدْرَكْتُهُ فَقَالَ: قُلْ. فَلَمْ أَقُلْ شَيْئًا ثُمَّ قَالَ: قُلْ. فَلَمْ أَقُلْ شَيْئًا. قَالَ :قُلْ. قُلْتُ مَا أَقُولُ قَالَ: قُلْ: (هوَ اللَّهُ أَحَدٌ) وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَتُصْبِحُ ثَلاَثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ.

We went out on a rainy and extremely dark night, looking for the Messenger of Allāh ﷺ so that he could lead us in prayer. So I met him and he ﷺ said, "Speak," but I did not say anything. Then he said, "Speak." But I did not say anything. He said, "Speak." So I said, "What should I say?" He said, "Say: 'Say: "He is Allāh, the One"' and al-Mu'awwidhatayn (Sūrah al-Falaq and an-Nās) when you reach evening and when you reach morning, three times; they will suffice you against everything."[4]

It is also mentioned in the Sunnah that one should recite these three *suwar* at the time of sleep, blow into his two hands, and wipe the parts of his body he is able to reach.

'Ā'ishah ﷺ said:

أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا {قُلْ هُوَ اللَّهُ أَحَدٌ} وَ{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} وَ{قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلاَثَ مَرَّاتٍ.

When the Prophet ﷺ went to bed each night, he would put his palms

[4] *Jāmi' at-Tirmidhī* 3575

together, blow into them, and recite Sūrah al-Ikhlāṣ, Sūrah al-Falaq, and Sūrah an-Nās; then he would wipe as much of his body as he could with his hands, starting with his head and face, and the front of his body, doing this three times.[5]

This *sūrah* contains four verses. The first two verses affirm the oneness and self-sufficiency of Allāh. The third and fourth verses negate Him having an origin, offspring, peers, and counterparts.

Al-Aḥad (the One) is from His beautiful names. Ibn Kathīr said, "The name al-Aḥad is not applied to anyone other than Allāh, because He alone is complete and perfect in all His names and attributes, and His actions."

Aṣ-Ṣamad (the Self-Sufficient Master) has been explained with various explanations.

Ibn Kathīr said in his tafsīr:

He is the one Who all creatures turn to for their needs and fulfillment of their affairs. Ibn 'Abbās said, "Allāh the Exalted has no need for any of His creation, while all of the creation are in complete need of Him." As Allāh said:

﴿ يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴾

O mankind, it is you who stand in need of Allāh, but Allāh is Rich (free of all wants and needs), Worthy of all praise.

[Sūrah Fāṭir 35:15]

When Allāh negates having a child, parents, peers, or counterparts, He affirms His oneness. This likewise affirms Him being the Self-Sufficient Master because His negation of this shows that He has no need of anyone, while all others are in complete need of Him and they cannot do without Him. Those who are parents are in need of children and those who are children are in need of parents. And

[5] *Ṣaḥīḥ al-Bukhārī* 5017

those who are similar need each other.

[End of Ibn Kathīr's speech]

Sūrah al-Falaq

Verses 1–5

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١ مِن شَرِّ مَا خَلَقَ ۝٢ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥ ﴾

Say: "I seek refuge with the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness, and from the evil of the blowers in knots, and from the evil of the envier when he envies.

[Sūrah al-Falaq 113:1-5]

Explanation

From the virtues of this *sūrah* and Sūrah an-Nās is what has been narrated by 'Uqbah bin 'Āmir. He said that the Messenger of Allāh ﷺ said:

ألم ترَ آيات أنزلت هذه الليلة لم يرَ مثلهن قط ؟ قل أعوذ برب الفلق، وقل أعوذ برب الناس

Do you not know that verses were revealed to me tonight, the like of which have never been seen? "Say: 'I seek refuge with the Lord of the daybreak'" and "Say: 'I seek refuge with the Lord of mankind.'"[1]

[1] *Ṣaḥīḥ Muslim* 1891

It was narrated from Mu'ādh bin 'Abdillāh bin Khubayb that his father said:

كُنْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي طَرِيقِ مَكَّةَ فَأَصَبْتُ خَلْوَةً مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَدَنَوْتُ مِنْهُ فَقَالَ: قُلْ. فَقُلْتُ مَا أَقُولُ قَالَ قُلْ. قُلْتُ مَا أَقُولُ قَالَ {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ}. حَتَّى خَتَمَهَا ثُمَّ قَالَ {قُلْ أَعُوذُ بِرَبِّ النَّاسِ}. حَتَّى خَتَمَهَا ثُمَّ قَالَ: مَا تَعَوَّذَ النَّاسُ بِأَفْضَلَ مِنْهُمَا.

I was with the Messenger of Allāh ﷺ on the road to Makkah when I found myself alone with the Messenger of Allāh ﷺ. I drew close to him and he said, "Say." I said, "What should I say?" He said, "Say." I said, "What should I say?" He said, "Say: I seek refuge with the Lord of the daybreak..." until he finished (the *sūrah*), then he said: "Say: I seek refuge with (Allāh) the Lord of mankind..." until he finished it. Then he said, "The people cannot seek refuge with Allāh by means of anything better than these two."[2]

Abū Sa'īd al-Khudrī ﷺ said:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَعَوَّذُ مِنْ عَيْنِ الْجَانِّ وَعَيْنِ الإِنْسِ فَلَمَّا نَزَلَتِ الْمُعَوِّذَتَانِ أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَى ذَلِكَ.

The Messenger of Allāh ﷺ used to seek refuge from the evil eye of the *jinn* and the evil eye of humans. When Sūrah al-Falaq and Sūrah an-Nās were revealed, he started to recite them and stopped reciting anything else.[3]

'Uqbah bin 'Āmir ﷺ said:

أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَقْرَأَ الْمُعَوِّذَاتِ دُبُرَ كُلِّ صَلاَةٍ.

The Messenger of Allāh ﷺ commanded me to recite al-Mu'āwwidhāt

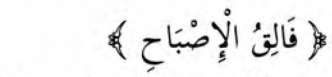
[2] *Sunan an-Nasā'ī* 5429

[3] *Sunan an-Nasā'ī* 5494

(Sūrah al-Falaq and Sūrah an-Nās) following every prayer.[4]

The meaning of "I seek refuge with the Lord of the daybreak" is "I seek shelter and protection with Allāh." This verse contains the three categories of *tawḥīd*. Seeking refuge with Allāh is *tawḥīd* of divinity. "The Lord of the daybreak" is *tawḥīd* of lordship and *tawḥīd* of names and attributes, because "the Lord" is from the names of Allāh. He is the Lord of all things, and the Owner and Creator of all things. This is similar to His statement, "All the praises and thanks be to Allāh, the Lord of all that exists" in Sūrah al-Fātiḥah. And it is similar to "Say: 'I seek refuge with the Lord of mankind'" in Sūrah an-Nās.

The phrase "daybreak" refers to the morning, according to the consensus of scholars. This has been mentioned by Ibn 'Abbās and others. This is similar to His statement:



(He is the) Cleaver of the daybreak.

[Sūrah al-An'ām 6:96]

And His statement:

﴿ وَالصُّبْحِ إِذَا أَسْفَرَ ﴾

And by the dawn when it brightens,

[Sūrah al-Muddath'thir 74:34]

Perhaps it was specifically mentioned due to the importance it has in the person's life and livelihood. Allāh the Exalted said:

﴿ قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ ﴾

Say (O Muḥammad): "Tell me! If Allāh made night continuous for you till the Day of Resurrection, who is the god besides Allāh who could bring you light?

[4] *Sunan an-Nasā'ī* 1336

Will you not then hear?"

[Sūrah al-Qaṣaṣ 28:71]

Then He mentioned what refuge is being sought from. He said: "from the evil of what He has created." This includes any evil from the creation. Then He mentioned three specific evils. Although these three evils are included in the general wording of "from the evil of what He has created," perhaps they were mentioned separately due to the great evil and harm which results from them.

His statement: "and from the evil of the darkening (night) as it comes with its darkness"—This is the nighttime when it begins to darken. This is the opposite of daybreak. Daybreak is when the morning first enters. The time mentioned here is when the nightfall first enters. Allāh said:

﴿ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ ﴾

Establish the prayer from midday till the darkness of the night.

[Sūrah al-Isrā' 17:78]

The mid-day refers to the Ẓuhr and 'Aṣr prayers, while the darkness of the night refers to the Maghrib and 'Ishā' prayers.

The devils roam during the entrance of the night. The Prophet ﷺ said:

إِذَا كَانَ جُنْحُ اللَّيْلِ أَوْ أَمْسَيْتُمْ فَكُفُّوا صِبْيَانَكُمْ، فَإِنَّ الشَّيْطَانَ يَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنْ اللَّيْلِ فَخَلُّوهُمْ، وَأَغْلِقُوا الْأَبْوَابَ وَاذْكُرُوا اسْمَ اللَّهِ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا، وَأَوْكُوا قِرَبَكُمْ وَاذْكُرُوا اسْمَ اللَّهِ، وَخَمِّرُوا آنِيَتَكُمْ وَاذْكُرُوا اسْمَ اللَّهِ وَلَوْ أَنْ تَعْرُضُوا عَلَيْهَا شَيْئًا، وَأَطْفِئُوا مَصَابِيحَكُمْ.

When the wings of the night spread—or when evening comes—keep your children in, for the devils come out at that time. Then, when part of the night has passed, let them go. And close the doors

and mention the name of Allāh, because the devil does not open a closed door. And tie up your waterskins and mention the name of Allāh, and cover your vessels and mention the name of Allāh, even if you only put something over them, and extinguish your lamps.[5]

His statement: "and from the evil of the blowers in knots"—These are the witches who blow on knots for their magic. Magic is done by men and women. Perhaps women are specified here because there are more female witches than male witches.

His statement: "and from the evil of the envier when he envies"—The envier is the person who wishes that a favor would be removed from the one they envy, whether the envier gets the favor or not. Included in this is the envy caused by the evil eye and that which is not caused by the evil eye. The only reason He restricted it by saying "when he envies" is because the harm from this is when he acts upon his envy[6].

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[5] *Ṣaḥīḥ al-Bukhārī* 3280; *Ṣaḥīḥ Muslim* 2012

[6] **Translator's note:** Shaykh Muḥammad Amīn ash-Shinqīṭī said, "Refuge is not sought from the envier until he acts upon his envy, meaning until he directs his envy towards the envied; this is because before he directs his envy towards the envied, he will not be affected by his evil. Thus, there is no reason to seek refuge."

Sūrah an-Nās

Verses 1–6

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١ مَلِكِ النَّاسِ ۝٢ إِلَٰهِ النَّاسِ ۝٣ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝٤ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝٥ مِنَ الْجِنَّةِ وَالنَّاسِ ۝٦ ﴾

Say: "I seek refuge with the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws, who whispers in the breasts of mankind, from among the *jinn* and mankind."

[Sūrah an-Nās 114:1-6]

Explanation

We have previously mentioned the virtue of these two *suwar*. The first verse contains the three categories of *tawḥīd*: *tawḥīd* of lordship, divinity, and names and attributes.

"The King of mankind"—This verse contains *tawḥīd* of lordship and *tawḥīd* of names and attributes.

"The God of mankind"—This verse contains *tawḥīd* of divinity and *tawḥīd* of names and attributes.

He mentioned "the Lord of mankind" although He is the Lord of all that exists, the Lord of everything and the King of everything,

because of the nobility of man. For this reason, He sent messengers among them and sent Books down to them. And the *jinn* follow them, as was previously mentioned in Sūrah al-Aḥqāf.

This *sūrah* contains three of Allāh's beautiful names: the Lord, the King, and the God. Thus, the Muslim seeks refuge in his Lord, King, and God from the evil of the whisperer. The whisperer is the Shayṭān, the one who has committed himself to misguiding the son of Ādam, except those whom Allāh protects from his evil. He whispers in the breast of man when he is heedless of the remembrance of Allāh and His obedience. And he retreats when man remembers Allāh. Thus, the Shayṭān distances himself from man. Ibn 'Abbās said, "When the slave remembers Allāh, the Shayṭān retreats from his heart and leaves. If man is heedless, he devours his heart and whispers to him."

Al-Qurṭubī said in his *tafsīr*, "The meaning of 'the evil of the whisperer who withdraws' is the companion from the *jinn* (assigned to every person)."

He based this on the statement of the Messenger of Allāh ﷺ. He said:

ما منكم من أحد إلا ومعه قرينه من الجن وقرينه من الملائكة قالوا: وأنت يا رسول الله؟ قال: وأنا إلا أن الله أعانني عليه فأسلم.

"There is no one among you but he has with him a constant companion (*qarīn*) from among the *jinn* and a constant companion from among the angels." They said, "You too, O Messenger of Allāh?" He said, "Me too, but Allāh has helped me against him (the devil-companion) and he has become Muslim."[1]

His statement: "from among the *jinn* and mankind"—Some scholars say this explains that those who whisper in the breast of man are the devils from the *jinn* and man. As Allāh the Exalted said:

﴿ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ

[1] *Ṣaḥīḥ Muslim* 7108

﴿ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ﴾

And so We have appointed for every prophet enemies, devils among mankind and *jinn*, inspiring one another with adorned speech as a delusion.

[Sūrah al-An'ām 6:112]

Ash-Shawkānī said, "Then Allāh the Exalted clarified that those who whisper are of two types: *jinn* and man. He said, 'From among the *jinn* and mankind.' As for the Shayṭān from the *jinn*, he whispers in the breast of the people. As for the *shayṭān* from mankind, his whisper to man is that he sees himself as a caring advisor. So his speech falls into the heart of the person under the guise of advice, just like the whisper of the Shayṭān. As Allāh said, 'Devils among mankind and *jinn*.'"

And all praises belong to Allāh, the Lord of all that exists, and may Allāh exalt the rank and bless our Prophet Muḥammad and his family and Companions collectively.